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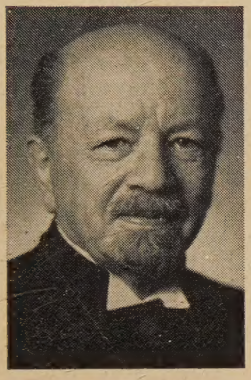
The Pulpit

A Journal of Contemporary Preaching



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VOL. XXIV, NO. 9 SEPTEMBER 1953

By Clayton T. Griswold

TELEVISION TESTS

TELEVISION is testing the life of every minister within its broadcasting range. The minister may speak harshly of it, as did the Archbishop of Canterbury recently when interviewed by newspaper reporters; or he may speak well of it, as did the Archbishop's more sensible wife; but he cannot escape its effect upon himself, upon his family and upon his ministry. If he cuts himself off from television, he can become a partial recluse to his congregation, an ogre to his children and a might-have-been in his ministry. If he proves himself adaptable to the electronics age and wins the battle over this new, exciting means of communication, he will have a better understanding of his congregation; he will give his children lessons in wise discrimination rather than repression; he will greatly extend the outreach of his ministry.

Overcoming Our Blind Spots

To buy or not to buy a television set is one question he faces. Can he afford it? I am sure that he must afford it. The minister cannot afford to be without a television set, for increasingly he will be cut off from a part of the world in which his congregation lives. Small-screen table models are almost given away in today's second-hand market. Or the church officers would be investing in more relevant and interesting sermons if they gave their minister a set. He does not have time to look at television, he says. That is correct to a degree, but the minister of the 50s should selectively look at some television, for it can enlarge his world and enrich his life. The men smart enough to run TV stations don't have very much time to look at programs, either.

The most unfortunate attitude a minister can display toward television is one of intellectual superiority. According to the book *Religious Radio,* by Parker, Snyder and Inman, the famous preacher and poet, Henry Van Dyke, had such contempt for the radio programming of that medium's earlier days that he stipulated in his will that none of his writings could ever be broadcast. Without this stricture, his *Story of the Other Wise Man* might have become an annual radio tradition known to millions. His blind spot toward radio may have destroyed his chance at literary immortality. Perhaps ministers can learn from his mistake in their attitude toward TV.

If a minister has children, he is quickly aware of the impact of television. To small boys and girls the video receiver has all the fascination of a picture book that talks, the excitement of a crack in the fence around the ball park, the pulling power of a window open upon hitherto hidden activities of the adult world. Children are going to look at it in other people's homes, if not their own, so the minister, with the hope of guiding their viewing and teaching wise discrimination, buys a set in self-defense. There is no easy solution to the problems either with it or without it. Some families have an electrical lock with a removable key so that the set can be turned on only at certain agreed-upon times. Sometimes boys and girls of school age are willing to discipline themselves to get all homework done before coming into the room where the set is operating. In some homes there is a rationing of the number of programs that may be seen each day or week.

World Broadcasting

But the biggest test TV makes of the minister is that of its application to his ministry. Will he simply groan that it is making his pastoral calling more difficult because people often resent having a program interrupted, or will he use television to make simultaneous pastoral calls in thousands of homes? Will he be filled with self-pity because attendance at week-night evening activities of the church is not all that he might wish, or will he re-evaluate some of these activities in the light of the needs and hungers of his people? Will he look upon television as a pestiferous rival, or will he, in co-operation with his council of churches or ministerial association, plan to put television to the task of conveying "the truth that sets men free"?

I have returned from Geneva, Switzerland, where representative religious radio and television leaders from a number of nations formed a World Committee for Christian Broadcasting. We learned that 55 countries are developing television, that 13 of these have regular broadcast schedules,

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and 11 have experimental broadcasts. The United States has attained the greatest coverage with at least 23,000,000 TV sets in over half of the homes of the nation. The British Isles are approaching the 2,000,000 mark. Canada has 160,000 sets, Cuba 100,000, and Mexico 50,000. France and Russia each has about 60,000 sets in use, Brazil 35,000. And there are transmitters and receiving sets in Germany, the Netherlands, Venezuela, Argentina and Japan.

Reaching the Non-Churched

Thus television provides the church a growing opportunity to go through closed doors into millions of homes of non-church people. One would suppose, therefore, that most Christian telecasting would be beamed at those *outside* the churches, but this does not seem to be the case. In fact, too large a proportion of religious broadcasting is simply the putting on the air of the types of religious services which have already been rejected by the non-church people, else they would be in the churches. This is a depressing observation which does not reflect too well on the astuteness of churchmen.

The most encouraging part of the Geneva conference was the discovery of the many places in the world where great intelligence, ingenuity and creative skill are being employed in broadcasting to people outside the churches in such a manner that they are responding gratefully. Reports of these successful developments in both television and radio will be made available to all interested persons through the quarterly bulletin, *The Christian Broadcaster,* which is to be published in both English and German by the World Committee for Christian Broadcasting. Inquiries may be addressed to either of the co-chairmen and associate editors: W. Burton Martin, 156 Fifth Avenue, New York, and H. W. Von Meyenn, Kirchliche Rundfunkzentrale/Bethel, Bethel-Bielefeld, Germany.

First Steps for the Minister

How can a minister prepare himself for the use of TV? What are the first steps?

First, he should become familiar with the medium by watching and analyzing a variety of programs. Then he should read the television section of the manual, *Broadcasting Religion,* by Griswold and Schmitz, as well as *Television Do's and Don'ts* and *Religious Television Program Ideas.* All three may be ordered from the Broadcasting and Film Commission, 220 Fifth Avenue, New York 10. Also, he would find it helpful to read either *The Television Program,* by Stasheff and Bretz (A. A. Wyn, Inc., 1951), or *Television Programming and Production,* by Richard Hubbell (Rinehart and Company, 1953 Revision).

The third step is to begin appearing on television to give a brief talk, to be interviewed, or as a member of a panel. It would seem to me that every minister should acquire this basic skill and experience. During this process he should become acquainted with station personnel and learn everything possible from them. They will help him discover how to combine good religion with good television.

By this time the minister will have enough electrons in his blood to make worth-while his attendance at a week-long religious television workshop. Or he can take the initiative in having the local council of churches or ministerial association organize a one-day religious TV institute. Information and materials for both can be secured from Charles H. Schmitz, director of broadcast training for the National Council's Broadcasting and Film Commission.

Threats and Possibilities

More advanced television activity might include the development of a drama group in the church that would assist the pastor in presenting a weekly program like "The Pastor Calls" of the First Methodist Church of Dallas, Texas. Or a group like the Presbyterian Players of Clinton, Iowa, might produce religious plays both in the church and on television.

All ministers can, of course, help their congregations adjust to television, ameliorating its threats and strengthening its good possibilities. Early in 1950 I listed these five threats: (1) TV may increase our trend towards becoming a "spectator society." (2) TV may seriously interfere with school work and housework. (3) TV may infiltrate into the home much that is brutal and vulgar. (4) TV, in seeking for a mass audience, may be guided by standards of mediocrity. (5) TV may be exploited by unscrupulous spellbinders.

Also in 1950 I listed these five exciting possibilities: (1) Television can enlarge our world by bringing current history into our homes. (2) TV is restoring people to their homes. The automobile and motion picture took them out; television is

putting them back. (3) TV offers enrichment of life. (4) TV has vast educational possibilities. (5) TV has religious potentialities, such as seeing and hearing a missionary-statesman like Albert Schweitzer in one's own home.

The minister can encourage the congregation to praise the commercial telecaster for the good things he is doing. How appropriate and encouraging are the thank-you notes to the station for good local or network religious programs! And how effective are the written complaints about the things that are an affront to morals and good taste!

The pastor should point out also that about 12 per cent of the TV channels are being held temporarily by the Federal Communications Commission for use by non-commercial, educational stations. Such educational stations should be encouraged by churchmen, not only because of the useful programs they may carry, but because they will help keep the commercial broadcasters on their toes and raise content standards. Let the American people remember that they pay all the bills for television anyway, whether they do it through the advertising that supports the commercial stations or through the taxes or contributions that support the educational stations.

Enormous Potential

One word of warning: No minister should underestimate the continuing value and strength of radio. There are one or more radios in 98 per cent of the nation's homes and in 26 million automobiles. It is estimated that there are 200 million radio receivers and loud-speakers in the world, with a probable total of 600 million listeners. The church should use television but should not discontinue the use of the other great means of communicating with people—radio, the printed page and films. An open letter to the Christians of America from the biennial assembly of the National Council of Churches in December 1952 declared: "It is not sufficient that the Gospel be preached in established places of worship. It is necessary that it be taken to the people by *every means* which human inventiveness places at the disposal of the Christian church."

"Television, if properly used, can be the most potent force for the development of religious practice and interest since the printing of the Bible. The television industry can supply the techniques and mechanics, but imaginative leadership and creative ideas must come from trained religious people themselves." So declared Allen B. DuMont, head of the great electronics plant and television network bearing his name.

Perhaps the Creator has entrusted this generation with the electrons which operate so miraculously in television so that we can control the use of the atom which works so destructively in the atomic bomb. Certainly both are with us, and each has enormous potential for evil or for good.

The Christian Vision of Television

By Charles H. Schmitz, Director Broadcast Training, Broadcasting and Film Commission, National Council of Churches

The doors being shut . . . Jesus came. John 20:19.

THROUGH doors that are shut
We may go with Him.
Not alone, but with Him.
Not just through one door
But through many.
With Him—with peace.

This is the Christian vision
Of television.

Through shut doors of *steel,*
Hard and cold and thick,
Front doors, back doors, side doors,
Tavern doors, hotel doors, prison doors,
But all of steel.
Hard—cold—thick,
We go with Him—with peace.

Through shut doors of *wood,*
Beautifully carved,
With gold knockers
And polished knobs,
And brassy names,
And oiled hinges of tradition,
We go with Him—with peace.

Through heavily *painted* closed doors,
On side streets
And back alleys;
Cracked doors, broken doors,
Old and dirty doors,
Nameless and hopeless doors,
We go with Him—with peace.

Through locked *glass* doors,
Transparent doors,
Making the untouchables
Visible,
And the visible, remote—
Even to them
We go with Him—with peace.

Through tightly shut *storm* doors,
Through insulated doors,
And double doors,
And guarded doors,
To those in fear and trouble,
To friend and foe,
We go with Him—with peace.

Behind the shut door
They say,
"Except I *see*
I will not believe."
Then, when the doors are shut,
We come with Him—with peace.
They hear. *They see!*

The Master said,
"Greater works then these
Shall ye do."
He did not lie!
He went through *one* door
That was shut—*only one.*
We go through many
With Him—with peace.

This is the Christian vision
Of television.

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Salt of the Earth

By Otto Dibelius

"You are the salt of the earth, but if salt has lost its taste, how shall its saltness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men." Matthew 5:13

THIS morning I have read a sentence of Holy Scripture which is somewhat like a Magna Charta of the world-wide task of the Christian church.

I frankly confess that I myself did not understand this saying of our Lord for many, many years. I never tasted salt that had lost its savor. I never saw a housewife throwing away salt which had become useless, to be trodden by the foot of man. But about twenty years ago, a very learned Dutch professor came to see me. It had occurred to him that daily life in Palestine had remained unchanged for more than 3,000 years so that it was still pretty much the same as it was in Biblical times. In order to understand many references in the Scriptures, he felt that records of the daily life of the Holy Land should be preserved for posterity through photographs. Soon it might be too late for that, because the land had begun developing rapidly toward modern civilization. So the professor went to Palestine to take photographs, and recently he gave me two large albums.

God's Power Is Here

When I opened the first of these books my eye fell upon some pictures of Arabian peasants baking their bread. There was an open-air oven with clean white stones upon which the dough was baked. And beneath these stones was the fuel. But the fuel was very poor indeed. There is no coal in Palestine, and wood is scarce, so dry dung is used for fuel. This makes a very poor fire. To increase the heat and hold the fire, large pieces of salt are added to the blaze. For a good many years salt retains the necessary property to increase the intensity of the fire. Then it is no longer useful and must be thrown away. One of the pictures showed a young boy about to throw away such a useless lump of salt which he had just taken out of an oven. In the Orient the street is the accustomed place for refuse, so the salt is simply dumped on the street. Then people walking along the street trample it under foot.

This, then, is the meaning of the words that our Savior Jesus Christ spoke: *Christians should be the salt that God uses to keep alive the fire without which the world can never reach the goal for which he created it.*

Allow me to bring to your attention three points: (1) The salt that God needs for his holy fire is there; (2) This salt—God be praised—has not yet lost its power; (3) God grant that we ourselves may be the salt of the earth.

The salt that God needs for his holy fire is there. We in Germany at the present time have a mighty battle on our hands against the materialistic spirit that is invading our land from the East. This *Weltanschauung* teaches us that life in this world has no other purpose than that the earth should yield as much raw material as possible; and with it, the world of industry and research should bring all the comforts possible for everyone. In such a manner the highest standard of living should be reached for every individual. And with that, everything is wonderful.

Christian Influence

This materialistic world view forgets that God has put man in the middle of creatures of the earth and also in the middle of material needs. This creature—man—possesses something that the other creatures do not have—a living soul. And the whole purpose of all creation is that this soul of man may reach the destination that God has foreordained for it.

However, man of his own strength and will cannot reach this goal. What the world needs, therefore, is a great spiritual force which will move man to better thinking and to better action—a holy fire burning in the souls of men. To keep this fire blazing and to preserve its searing power, salt is necessary.

And the salt is there, for God himself put it into the world where Jesus Christ founded his church which lives in his forgiveness and is privileged to let some of his spirit shine out into the world. The salt is the Christian influence throughout the world. Christians bring unselfish love, the

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strongest of all human motives, to the trials and struggles of mankind. The world before Christ was a world without love. In totalitarian states the sick are not cared for out of love, but only to restore the strength of an individual so that the state may again use him for its own purpose. Old people are left to their own devices, for of what use are old people who can no longer work? The world, however, can never come to the goal which God has prescribed for it without that merciful love which brings people to great self-sacrifice.

The other thing which only Christians can bring to the world is that hope which never dies and which is able to make the good will of man a reality. Hope which merely grows out of the human heart always ends in disappointment. The last two world wars have shown us all too clearly the unsuccessful results of man and *his* hope. Large numbers of people in every nation really expected a new and better world to arise from the ashes of war like a mythical phoenix, with but little delay. Many persons really supposed that war, an evil in itself, could give birth to peace and good will, gifts good in themselves. But now the same people, despairing of any real progress, seek refuge in a hopeless apathy, in a vaguely thought-out pessimism, or in nihilism.

Such is the fate of man's hope. However, we as Christians know that the grace of God extends far above and beyond our earthly existence. This grace will lead us along the road to our heavenly home. On the roads of *God* there is always progress. Therefore, the hope of the Christian never dies. This hope is the salt which is needed by the holy fire.

The Salt Is Still Salty

But it becomes even more necessary to dwell upon the second point which our Lord makes with great earnestness: "If the salt has lost its taste," that is, its power, wherewith shall the fire be salted? "It is no longer good for anything except to be thrown out and trodden under foot by men."

To this we answer, not that we ourselves should boast, but that we praise his grace: *This salt—God be praised—has not yet lost its power.*

Sometimes one is tempted to believe that the power of Christianity has lost its strength in the course of these 1900 years. In most countries of the world the churches are not so full as they were before the first World War. In the worship services one misses now the inner warmth that one found in the time of our forefathers. The work of missions advances more slowly than the non-Christian population.

Indeed, we could be concerned with the strength of the Christian faith if this were a matter for our concern. But it does not depend upon us. It is Jesus Christ himself who works on and in his people and gives them power to be the salt of the earth. And this Jesus Christ is always with his people unto the end of the world.

Sometimes the revitalization of the church is effected in a manner completely different from that we expected. It is unfortunately true that in most European countries today concern about the salvation of the individual soul does not play as important a part in the religious life as previously. But I remember Theodore Woods, then Bishop of Winchester, saying after the first World War:

> The young generation which has lived through the war got a new idea of Christianity. They see it not as a small parochial thing, but as something which is touching and helping to shape great world movements. They are not nearly so concerned about saving their souls as they are about saving the world. And this appeal comes to them as a challenge and calls them to a bigger life. It puts before them a great adventure, a service for humanity, and all the best in them answers to the appeal.

I believe that I may say something similar of the young Christian generation in Germany today. Who can predict what the world may expect from the young churches of other parts of the globe? No, Christ does not leave that world into which he was born for man's salvation. And because he remains with his church, the salt will not lose its power.

The big question is whether we belong to the salt of the earth. This is the question the Lord puts to his disciples. Every single Christian faces this question today.

For a long time in Germany we had an individualistic Christianity. People thought it enough to be faithful within their hearts, to lead a Christian life and to entertain a few pious thoughts from time to time. In the last generation we have learned anew that the Christian faith becomes vital only when it takes on responsibility for the whole world and does something to make other people followers of our master. Perhaps we have not yet learned this enough.

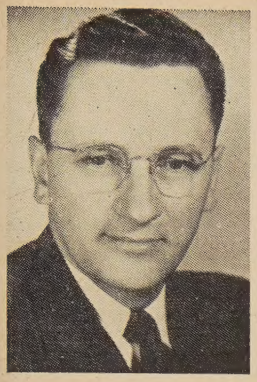
However, it lies only with Christ to ask whether we belong to the salt of the earth. It is not my right to ask you this question. I can only ask this of myself in the name of my Savior. But you also are asked by him. And you should answer this question, not only with your lips but with your life.

Coming in October

The next issue of The Pulpit will carry a sermon by the dean of America's great preachers, Harry Emerson Fosdick — "Finding God in Unlikely Places."

The Eighth Wonder

IT seems to me that broadcasting is the eighth wonder of the modern world. For the church not to make extensive use of radio and television would be as unthinkable as if St. Paul had refused to travel in ships or Luther and Calvin had looked down on the printing press as unworthy of their use.—*Clayton T. Griswold, Executive Director, Presbyterian U.S.A., Radio and Television Department.*



Television over Tenements

By Robert A. Panzer

"Jeremiah, what do you see?" Jeremiah 1:11.

THE last time I saw Chicago, I rode past the familiar back doors of mile upon mile of tenement houses. Heaped together like junk in a city dump, they were sicklied o'er by the pale cast of smog, soot and old paint. The back porches and stairs looked like a group of amateur acrobats trying to keep one section on top of the other.

But this last time I saw Chicago something new had been added—added like a symbol of man's aspiration to rise and God's promise of a whole new world as yet unentered by the limited mind and spirit of his wilderness children. Over the tenements, reaching skyward like raised arms with countless outstretched fingers that would touch the secrets of the heavens, stood a forest of television antennas! Television over tenements—an incongruous symptom of man's striving to rise above his present level. From the building of the Tower of Babel to the introduction of the television antenna, man has insisted upon an upward reach.

In early Israel, the almond tree had a special significance. The Hebrew word for almond means "The Waker"—the first tree to wake in the winter as a symbol of God's will to fulfill his promises.

Jeremiah Saw Beyond

At a time when Israel was in trouble, a man named Jeremiah saw something above and beyond the moment—something that had to do with the destiny of God's children. The Lord asked, "Jeremiah, what do you see?" and Jeremiah answered, "I see a rod of almond." And the Lord said, "You have seen well, for I am watching over my word to perform it."

So through the plodding centuries men have seen the emblems of God's promise, and have heard him declare in countless ways, "I want you to have a better life." Perhaps it is Isaiah crying, "I saw the Lord, high and lifted up!" or the disciples saying, "Lord, show us the way."

Even after the Israelites had been through the exile with all of its suffering and devastating demoralization, Jeremiah said, "They shall ask the way to Zion, with faces turned toward it, saying, 'Come, let us join ourselves to the Lord in an everlasting covenant which will never be forgotten.'" "Jeremiah, what do you see?" "I see a rod of almond." I see television over tenements.

Of course we are in danger of mistaking the mundane for the monumental. Television is not the voice of God, nor can an electronic civilization diminish our need for God, though antennas may symbolize man's reaching. God wills for us more than television or an atomic civilization.

Seeing the Better Life

If we are to realize God's dream for us, we first must *see* the better life. Without something of the spirit of Jeremiah in each of us, what would we have seen in the branch of an almond tree? A dead stick? A good switch perhaps? Instead, experience and faith helped us to see blossoms and abundant fruit. And lo, in the midst of the winter months, it burst forth in all its glory.

The other evening we parked in downtown Fresno behind a black Ford about which a young fellow was moving in a very mysterious manner. The boy and his companion became aware that we were watching him. With a note of embarrassment in his voice he said, "I just got these and I don't want anybody running off with them." He was removing the shiny chrome hub caps, placing them on the floor of the car and locking them in. Imagine going to the trouble of removing four hub caps every time you parked your car, and then replacing them every time you started it! What a ritual! From the way that young fellow cared for those hub caps, I got the feeling that he'd rather lose his girl than that accumulation of chrome. How like that we often are—seeing the better life as a full set of chrome hub caps.

From Seeing to Seeking

"Jeremiah, what do you see?" Seeing may be believing, but often believing the best is seeing as God intends us to see!

Then, if we are to have the better life, we must move from seeing to *seeking!* There must be the insistence of Jeremiah, "They shall ask the way to Zion, with their faces turned toward it." We can be thankful for those "Souls that have built our faith in man, and lit the ages as they ran."

There was a time when democracy was considered "the wave of the future" that would sweep

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ROBERT A. PANZER was appointed to the First Methodist Church, Sacramento, Calif., following the election of A. Raymond Grant to the episcopacy from that church in July 1952. For five years he served as a district superintendent in the California-Nevada Conference. A native of New York, he graduated from Nebraska Wesleyan in 1934, receiving his master's degree from Boston University the same year and the S.T.B. degree in 1936. He has held pastorates in New Hampshire, Pennsylvania, New York and California.

the world! Now, by much of the world, it is considered to be the backwash of a decadent age. Why? In part, because men like Washington, Jefferson, Lincoln and Wilson—the seekers of the past—have become the saints of our present, and we have quit seeking beyond the point where we built tombs for them.

Recently I read *The American Canon* again. It contains by all odds the most dynamic political documents ever released through the mind and spirit of men. Why then are we so weak-kneed about the way of life outlined in these precious documents? Because we have failed to seek what is in them with our faces steadfastly set toward "Zion." We have been trying to stop at the tombs of our fathers while others across the world are following after a portion of the truth like zealots. We have tried to enshrine democracy so that we would be sure to keep it, when, as a matter of truth, we should still be seeking to "promote the common welfare, and secure the blessings of liberty" for all mankind.

What has been true in our land of liberty has been just as true in some respects in the Christian fellowship. We have enshrined Christ and failed to seek his way.

New Blows for Freedom

It has been some time now since I read C. S. Lewis' *Screwtape Letters,* but once in a while I find myself chuckling over some incident in the book. The letters are purported to be from an undersecretary in the lower regions to Wormwood, his nephew and emissary on earth. The latter is having trouble keeping some of his clients on the broad road to hell. One of these clients stumped Wormwood completely by joining, of all things, a church! "What do I do now?" cries Wormwood. Screwtape has handled this kind before, so he advises his nephew to "stick by him" constantly and to keep him preoccupied with little things: the personal foibles of the church members—the ridiculous hats of one, the squeaking shoes of another—and the tiresome repetition of the preacher. Never should he be allowed to "see the church with her banners flying, for that is the sight at which all hell trembles." Yes—trembles when people seek God's way "with faces turned toward Zion."

Man achieves the better life by *sharing.* Under God, we are to be "a company of souls supreme."

Jeremiah was concerned not mainly with his own welfare but with the welfare of God's people. Had his people expressed even a fraction of his concern, they might have avoided the exile and stayed to share freedom in their homeland.

Some months ago I had dinner with Dr. Frank Laubach. It was a great experience for me. Later I listened while several reporters interviewed him. It was evident that his bold Christian program is finding a hearing with men and groups in all walks of life. Statesmen, businessmen, editors know that we must do something different and something better than we've ever done before if we are to achieve the peace God wills for us. They know war can't do it. Unless we do something more, the military establishments will be the very thing that will turn the scales toward slavery, economic confusion, totalitarianism and a darkness that will make the Dark Ages look like a bright Sunday morning by comparison. Dr. Laubach outlines a possible program in his book *Wake Up or Blow Up.* It is up to each one of us, he says, to do all we can to save others here and throughout the world, knowing that we are all bound up in one fate. Our deeds of sharing are the new kind of "shots heard 'round the world" for freedom.

We gain vital attitudes because Christ opens our eyes, quickens the beat of our hearts and releases us into a dynamic way of life.

Bishop Gerald Kennedy, in his book *Go Inquire of the Lord,* relates how Oscar Hammerstein came to write lyrics for the opening song of *Oklahoma,* the musical show adapted from Lynn Riggs' play *Green Grow the Lilacs* with this unusual stage description: "It is a radiant summer morning several years ago. The kind of morning which—enveloping the shapes of earth-men, cattle in the meadow, blades of young corn, streams—makes them seem to exist now for the first time, their images giving off a visible golden emanation that is partly true . . . focusing to keep alive a loveliness that may pass away." Not wanting to waste such lovely words on mere stage direction, Hammerstein wrote the song:

> There's a bright golden haze on the meadow—
> There's a bright golden haze on the meadow—
> The corn is as high as an elephant's eye,
> An' it looks like it's climbin' clear up to the sky.
> Oh, what a beautiful mornin',
> Oh, what a beautiful day.
> I got a beautiful feelin'
> Ev'rything's goin' my way.*

There is One who takes the prosaic rule, the stage directions of life, and makes them into a song that stirs the heart with marching power and a desire to share with others this Way that is better than life itself.

"Jeremiah, what do you see?" "I see a rod of almond." "They shall ask the way." To this comes the eternally challenging answer from the Master: "I am the way and the truth and the life."

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TITLES AND TEXTS

What Pulpit Readers are Preaching About

HANS M. POPPE, First Congregational, Russell, Kan. "Pentecost or Pentagon." Zechariah 4:6—*"Not by might, nor by power, but by my Spirit, says the Lord of hosts."*

R. BENJAMIN GARRISON, Bishop Janes Methodist, Basking Ridge, N. J. "Operation Backtrack." John 10:39-42—*Again they tried to arrest him, but he escaped from their hands. He went away again across the Jordan to the place where John at first baptized. . . . And many believed in him there.*

A Penetrating Sermon for Labor Sunday

God's Labor Union

By Robert D. Hershey

Matthew 20:1-16.

SO many things in this unique and frequently ignored parable fairly shriek for attention that I am not content to be hedged in by a single text. You might prefer to have me take one troublesome phrase from the story—say, for example, that eleventh-hour splurge of activity that earned as much for itself as all the others—but I am hardly in the mood to balance finely spun arguments. I want you rather to hear the clamor in the background, to feel the vibrancy of the whole orchestra, not just the piccolo player's high C.

It all began with our friend Peter, or at least it was pointed at him. You can meet him two chapters back if you want to study his problem. With his arithmetical mind he was asking Jesus just how many times he was expected to forgive. Once ought to be enough, if the wrong wasn't too great, but withal that, Peter was prepared to be generous—even seven times—as an outside figure. And Jesus said, "seventy times seven"—490 times if you count that long. When you are dealing in the realm of personal relationships, Jesus said in effect, you can't do it on the basis of rules and regulations. In the 19th chapter of Matthew the whole question came up again, with Peter wanting to know just what his reward would be—what he might get out of it—since he and his friends had given up everything to follow. The two sides of the equation must balance: so much service and sacrifice equals so much reward. Again the reply is most significant. You will get your reward, every one of "you who have followed me . . . for my name's sake, will receive a hundredfold, and inherit eternal life." But—and here is the parable for an illustration—it won't be in accordance with your ideas. The first will not always be first, nor the last, last.

The principles which prevail in the kingdom of God are very different from those which govern the world about us. As Browning put it in his "John Farmer," we cannot

> Make out and reckon on His ways,
> And bargain for His love, and stand
> Paying a price, at His right hand.

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It's really there that I want to start today. This work in God's vineyard differs considerably from the work in your factory and your office; its conduct is in his hands, not ours. That's why, without the faintest facetiousness and without a trace of apology, I call it God's labor union and see its application clearly in the church.

In the first place, we should notice that we are *called* into this kingdom—this union of believers—and that the call comes from God. The householder in our story went out to hire laborers for his vineyard. He went out early in the morning. He went out again at the third, the sixth, the ninth and eleventh hours calling for workers. They did not go to the vineyard of their own choice. It isn't even likely that they offered themselves for service. They simply waited until the call came. Certainly they did not crash their way into the vineyard.

An Open Shop

Nor are there many people today who seek to force themselves into the kingdom of heaven. Most of us are so involved in the activities of the marketplace—so contented with its satisfactions—that frequently the call isn't heard. It must be made again and again. It isn't necessarily that we are too wicked or too lazy, or too inacapable for the tasks; the truth is, most people outside the vineyard are those who might be inside if only they heard the call.

The church is no closed shop to which a person applies for membership and is forced to pay dues; it is an open shop, and not only open but engaged constantly in calling for its workers. There was a time, I confess, when—for the sake of convenience—I wished the church could forget about the highways and hedges and marketplaces, and just plant itself quietly by the side of the road for all who so will. I feel differently now. The church of Jesus Christ—the nearest thing we have to whatever Jesus meant by the kingdom of heaven—exercises its privilege and duty when it persistently calls laborers into the vineyard.

Maybe you will call it a coincidence, but while I was preparing these thoughts I came across a statement Luther made when he was speaking of the Holy Spirit. "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him; but the Holy Ghost has called me through the gospel." And all the time you and I speak as if we had found him for ourselves. It isn't a matter of our finding him—it's a matter

of his finding us. We are called into the kingdom, and that is reasonable enough.

Then too, we should notice that God not only calls people into his kingdom, but he calls them to *definite activity*. In the parable, the workers were sent into the vineyard to work. They were not there for rest and relaxation. There were definite tasks, specific jobs to be done. In spring soil had to be carried up the slope, or the ground dug, or an encompassing wall built. In summer vines needed pruning or tying. In autumn grapes needed to be gathered and pressed. His vineyard is no place for ease, indifference or laziness. Each one in it, not excluding the householder himself, has a share in the work to be done.

God's Workers Are Called

No one can read the Gospels without being impressed with the tremendous activity of Jesus. John closes his record of Jesus' story thus: "But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written." The story of the apostles, the early Christians, the later churchmen—all of them witness the consecrated activity of those who had once heard the call and heeded it.

Need I be so prosaic as to complete the comparison? In the holy Christian church, in the communion of saints, there is work to be done—all sorts of work for all sorts of people. In this vineyard there is room only for labor, a faith which proves itself in actions, a confession which extends itself in consecration, and prayer which finds its worth in zeal. We are called to *work* in the kingdom, and that's fair enough.

Of course there is a *reward* for all this activity. I suppose we can understand the call, and I have no doubt that we realize there is work to do; but the most prominent tendency of the human heart is to put the emphasis on the rewards. Jesus didn't ignore it, nor should we. But he did say something about the rewards—something that despite our study and worry we haven't yet grasped. "Can I not do as I please with what is mine? Have you a grudge because I am generous? So the last shall be first and the first last." Let's spend a moment or so with that.

Kingdom Tasks

This parable does not say that the rewards are always equal. It does not say that God's verdicts are purely arbitrary, nor that his judgments are capricious. It is just that his ways are not our ways. We consistently take a business and commercial point of view, and that's precisely where we make our mistake. From the business point of view, what Jesus had to say about rewards is just poor policy. It is poor economics. It is asking for industrial unrest. But Jesus does not say that business and industry are like this; he says the kingdom of heaven is like this. He is not drawing a blueprint for the successful operation of commercial enterprise. He is speaking of the kingdom of heaven and the principles which obtain in it.

Life is a family affair, not a business. Christ's methods require Christ's men, filled with Christ's spirit. The details of the kingdom of heaven cannot be bodily applied to this earth, in which pagan men work out pagan purposes for a pagan end. But within the family of those who love God—in the vineyard of his fellowship—these methods do succeed. The employer gives according to what is earned; the father gives in accordance with need, not earning capacity. And there's quite a difference! The employer pays according to agreement; the father gives in the spirit of love, not bargaining. When at Christmas I give my little daughter and my somewhat larger son their gifts, I am not concerned about the differential between a 50 cent ball and a $3 doll, nor are they. They do not make a deduction concerning my justice from that. In a family such matters are unimportant. Do you remember Augustine's words? "He that loveth, considereth not the gift of the lover, but the love of the giver."

Perhaps it isn't fair, from the standards we normally apply, that God sends his rain upon the fields of the just and the unjust and lets his sun shine on the evil as well as the good, but God's justice is irradiated with love and with mercy. "In the course of justice, none of us should see salvation," but God never gives less than we deserve—always more.

Rewards of the Kingdom

To be sure, there's always a reward. One of the motion picture producers always prefaces his film with an inscription, *Ars Gratia Artia* (art for the sake of art), when everyone knows that producers aren't in the game for the fun of it. Just so, to be told to be good for goodness sake is quite unconvincing. If you run a race, you won't do your best if the race isn't worth winning. If you have a job, you won't do it well if there is no incentive. Jesus was not reticent in speaking of rewards: "Your reward is great in heaven," "He shall not lose his reward," "Do good . . . and your reward will be great," "Your Father who sees in secret will reward you." And what would the story of the talents mean if the "well done" were omitted?

But—and here is the real point of the vineyard parable—God's standard of judgment is on a different basis. It is a judgment according to motive. If one worker bargains for a penny, he will get it. If another accepts the assurance of honorable dealing and pins his faith on the good will of God, he will receive with good measure, pressed down and running over. God doesn't keep a ledger with debit and credit columns. Everlastingly it is a man's motive that proclaims his worth and wins his reward. Picture that man who came to Jesus and said, "Teacher, bid my brother divide the inheritance with me." And Jesus replied, "Take heed, and beware of all covetousness."

The witch of Alexandria walked the streets with a pitcher of water in one hand and a flaming torch in the other. "Would that I might quench hell with this water," she shrieked, "and burn heaven with this torch, so that man would love

God for himself alone." She was saying much more dramatically what a hymn writer wrote:

> My God, I love thee not because
> I hope for heaven thereby;
> Nor yet because if I love not
> I shall forever die.

In God's labor union—in his church—it is not so many prayers for so much heaven, so many good deeds for so much reward. We love him because he first loved us; we follow him because he first called us; we trust him because he first rewarded us. As soon as calculation and bargaining enters the story, the point is gone.

Degrees of Capacity

This judgment of God is also according to the measure of opportunity. Rewards in God's union are given for handicaps overcome as well as for goals achieved. Some men in their strength and health can greet the dawn and make their claims; others bear the chains of crippling circumstances and inheritance. "No one has hired" them. But their intention, their opportunity, counts just the same with God. Just as there is this story of the laborers in the vineyard, so there is the story of the pounds and talents. There are degrees of capacity for receiving the bounty of God. The uneducated eye cannot appreciate the glories of the old masters; the untrained ear does not thrill to the music of Beethoven; the undisciplined soul is not on a level with those whose lifelong endeavor has been to worship him and do his will.

God does not treat all men alike, but he treats all men with love. He calls all men into his union, he gives them all a task, he rewards them all with his love. If you answer that call and do his work, you will have all the reward you can use and much to spare.

A Pastoral Prayer

By E. S. Hjortland

Pastor, Central Lutheran Church, Minneapolis, Minn.

KIND heavenly Father, it is in thee we find ourselves. Our natural gifts are rightly used when we are guided by thy spirit; our motives are purified and our manner becomes gentle and kind. We pray for a receptive mind to all truth; give us the eagerness of a child, the energy of youth and the wisdom of age. We know that all these things are found in him who is the Way and the Light upon the Way.

Forgive us for the sins of the past week—the words which we spoke which hurt or marred the lives of others, the acts of impatience and injustice, the ruthlessness with which we elbowed others aside for personal advantage. For all this we seek thy pardon.

Counsel us with thy Spirit so that when we take hold of our daily problems we may solve them in a Christlike manner. May the heartaches which come to us be turned into thoughtfulness for our fellowmen, the material gains of this world used for noble purposes to assist others with their burdens. Help us to turn all experience to spiritual advantage.

May we look at thee constantly and lay aside all worldly cares. Draw a circle about us with thee in the center. May our worship add to our knowledge of thy will. Make this coming week, whatever befalls us, one of joyous service in thy kingdom. Help us to push aside all meanness, envy and greed, all petty attitudes which soil or injure the fineness in our characters.

In Jesus' name and in his spirit. Amen.

AIR, WATER AND SUNSHINE

A Children's Sermon by Ralph Conover Lankler

Pastor, First Presbyterian Church, Cortland, N.Y.

DID you ever stop to think that there is more than enough air, water and sunshine on this earth for everyone?

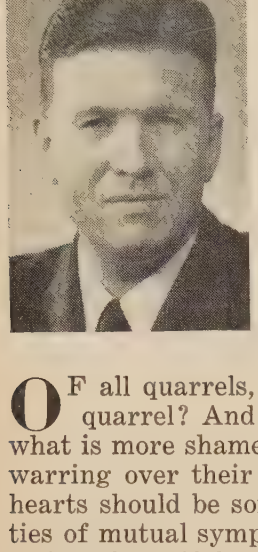
No one tries to keep more than his share of water. He doesn't bottle it or store it in his cellar. No one tries to get more than his share of the air or sunshine that surrounds him. Everyone takes what he wants and he knows that there will be more when he wants it.

Some people are always anxious to get more than their share of anything that they think is scarce, such as a precious metal like gold or a precious gem like a diamond. If, for instance, gold became as common as dirt, or diamonds as pebbles, then people would stop being interested in them.

The value of anything seems to be created by its demand, or its supply—that is, how much we have of it. Let us suppose, for instance, that there were only a few Bibles in the world. People would be very anxious to possess them and would pay large sums of money just for the privilege of reading them. The value of a seat at the theater or an athletic contest is determined by the number of people who want to see the show. When the church has such an appeal, people go to church early and try to sit in the front pews.

God's earth is full of good things. All of the things that man needs most are placed here in abundance, and the things that he needs least are very scarce. We don't need gold or diamonds, but we do need water, air and sunshine. The earth needs them to produce the food we eat to live.

God's love and his blessings are as free as the air we breathe. The Christian religion, the church, the Bible—these are freely and generously offered to everyone. Because they are so freely given, many people do not realize their value, or how necessary they are to life.



Jesus Speaks to Labor and to Management

By Everett W. Palmer

Luke 12:13-15.

OF all quarrels, what is worse than a family quarrel? And of all causes for such strife, what is more shameful than members of a family warring over their inheritance? At a time when hearts should be softened by grief, knit closer in ties of mutual sympathy and tenderness—at such a time, by selfish striving, children dishonor the memory of noble parents, break family ties and destroy in minutes all that patient love has built through the years.

One day a jealous man broke in upon Jesus and the company of people he was addressing. "Master," he demanded angrily, "come, make my brother give me my rightful share of the inheritance."

Whether or not the man's cause was just, Jesus did not know. But he looked upon that tense, unhappy face—and deeper still upon a heart made mean and bitter by covetousness—and knew the man had a far greater need. Caught in the tentacles of covetousness and needing deliverance, the man wanted Jesus to be his *ally*. What he needed, though he knew it not, was for Jesus to be his *Savior*.

Spiritual Warning

Then Jesus looked from the man to the crowd about him, saw in their hearts the same need and sensed afresh the terrible blindness and misery wrought by greed. So, with eyes of pity and compassion upon the man breaking up a family in strife over money, and upon all of his listeners, he warned: "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions." And, as he often did, to make sure they understood, he told a story they always remembered—the story of the rich fool.

On this Labor Sunday there are two brothers quarreling over their inheritance: labor and management. It is not a new quarrel. Its damaging consequences have long been known. It is a quarrel that threatens to destroy all that our fathers built. Each of the brothers says to the church, "Make my brother give me my rightful share." Each wants the church to be his ally against the other. And, of course, wherever there is injustice, dishonesty, oppression, the church must speak and act. However, beneath all this and existing on both sides alike is the far greater peril and the far greater need which Jesus lays bare. What both need more than all else is not a champion, but a *Savior*—the deliverance Christ can give from covetousness.

What labor and management need, we all need. Jesus looks upon the hearts of all of us and says: "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions." To be sure we will understand, he paints anew the famous portrait.

Look again at this man Jesus tells about. You have met him before, of course. When a child in the primary department, your teacher told about him. You were learning to read then. You spelled out the letters under his picture: The Rich Fool. Perhaps you carried home his picture on a tiny card. On the other side of the picture was the story about him, and probably printed underneath as a memory verse, part of the text for this sermon. You thought, "What a funny looking man, all dressed up like one of the Wise Men at Christmas. Nobody is like that now." But this morning, look again. What you see may surprise you. He may strike you as a familiar face, someone very important and well known to you.

Success Story

With matchless skill Jesus brings him into being before our eyes. He is a successful man. He has worked hard, planned well, and prospered mightily. He is a good fellow, the life of any party. He knows how to eat, drink and be merry. Furthermore, he bears a good reputation. There is no charge of dishonesty or of injustice against him. Evidently he is known to be honest in business and fair to his employees. He is an honored citizen. He has achieved what all men have dreamed they might. He has climbed to the top. He is everything of which America boasts, the man of our dreams.

Yet Jesus calls him a fool. Why? Perhaps answering that question will help us toward the salvation we need.

First, the man was a fool because in covetous-

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ness he forgot God. He forgot that God was the Owner, and he but a temporary tenant. He looked upon his broad acres, bulging barns, fat herds, and said to himself, "This belongs to me." He never asked: "Who made this land? Whose hands reached out into cosmic space to take of stardust and molten flame to create it?" He never questioned: "Who turns the wheel of the seasons and brings each in its regular turn? Who bestows the golden bounty of harvest?" He never wondered: "Who puts the miracle of life in each seed and creature?" He had no bill of sale from God for anything. Without what God did, his little labors would amount to nothing. Yet he used it all, took it all, and said to himself, "This is mine."

No doubt he gave lip service to God, even tipped his hat in God's direction once a week, if doing so was not too inconvenient. Had anyone said, "You don't believe in God," he would have denied the charge vigorously. But his religion was only on the surface of his life. He kept God waiting outside on the curb. He never invited him into the privacy of his life where his decisions were made, attitudes shaped, conduct determined. There God did not exist. There he worshiped only himself and his desires, his money and what it could get him. He forgot God. Poor fool!

Keeping God Outside

Much of the shameful strife between labor and management would never exist if God were not thus forgotten, kept waiting outside on the curb. Until God is invited in and seated at the head of the table where attitudes are shaped and policies determined, what hope have we? Can there be any hope of easing the tensions in our increasingly complex economic life? Is there any hope of preserving living space for the freedoms dearly won for us by our fathers? What is the hope for checking the abuses and destruction of greed which make increasing controls and coercion by government inevitable? On this Labor Sunday Jesus says to labor and management: "Cease the strife that is destroying the home and family ties of this nation. What you are fighting over doesn't belong to either of you. It belongs to God. Invite him in. Obey his instructions. Worship him, not yourselves." Is there one of us who does not hear in those words of Jesus addressed to labor and management something addressed to himself?

Second, the man Jesus is re-introducing us to this morning was a fool because he forgot he belonged to a family. To be sure, he dealt fairly in business and paid his workers a decent wage. That is to his credit. He conducted an honest, prosperous business which provided jobs and goods. This, likewise, is to his credit. But in all of that he was thinking chiefly of himself. Such action was to his own best interest. He forgot that he belonged to a family—the family of all God's children. He never appreciated what being a member of that family meant to him: that it gave him his chance to be alive; nurtured and protected him when he was weak and helpless; schooled him in the art of living; gave him the garnered wisdom of the ages; taught him to think and to speak; gave him an orderly community with laws and moral standards needed for the conduct of his business and the security of his home; provided him with friendships, inspiring traditions, a sense of history and of destiny. No money or toil of his could give him such values. Without them his plight would have been worse than that of Robinson Crusoe. But he took it all for granted.

Since he did not appreciate what the human family did for him, he failed to be aware of his responsibility for it. He prospered so greatly that his barns and granaries became too small. "What shall I do," he asked, "for I have nowhere to store my crops?" Did he inquire if perchance there were widows or orphaned children in the community for whom only a bit of his surplus would turn night into day? Did he wonder if there were a neighbor he might lift from some pit of trouble? Did he think God might be depending upon him to help the church with some of his surplus? Evidently nothing like this entered his mind. What did he decide to do with his abundance? "I will pull down my barns," he said, "and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry." He forgot he belonged to a family. Poor fool!

Third, the man of Jesus' story was a fool because he became bankrupt and didn't know it. He thought he was rich, when all he had was lands and barns, cattle and money. But that night death came for him. Then in terror and shame he knew the truth about himself. Earthly prosperity had made him blind to his real poverty. He had been so engrossed in laying up treasure on earth that he had neglected laying up treasure in heaven. Death brought him before God a naked soul, pitted by greed, shriveled by selfishness, equipped with nothing of the spirit for eternity. And God said, "Fool."

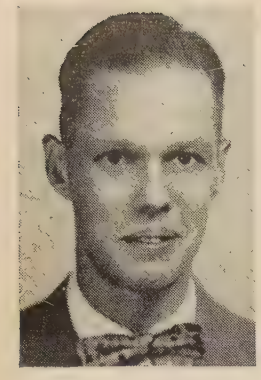
Religious Bankruptcy

Please note that Jesus is not condemning the man for his business success. He is not saying that effort to achieve material prosperity is wrong. He is not saying a man should not be concerned to make his business prosper or to earn the best livelihood he can. Rather, Jesus is posting a warning.

On this Labor Sunday he says to labor and management: "Beware lest you put dollars ahead of spiritual values. Beware lest in your striving for things you forget that you and other men have souls, that you are not machines or beasts but children of God destined for eternity and needing the Bread of Life."

Jesus views two brothers quarreling over their inheritance. With pity and compassion he looks upon them and into our hearts. What he sees makes him say, "Beware of all covetousness; for a man's life does not consist in the abundance of his possessions."

"He who has ears to hear, let him hear."



The Word

By Clyde M. Allison

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1.

A WORD seems such a little thing.
So small, we hardly think of it—
A word seems to have so little force.
It is said and forgotten. We do not consider a word as being
Of much consequence. "It is what a man *does*," we say, "that counts."
We do not pay so much attention to what he *says*.

But in the Gospel of John, the name given for God is this simple name,
Word.
"In the beginning was the Word,
And the Word was with God,
And the Word was God."
Why should Almighty God take to himself a name we value so lightly,
Word?
Evidently the word is of greater consequence than we think.
In the Gospel, speaking of our Lord as the Word, it is said,
"In him was life,
and the life was the light of men.
The light shines in the darkness,
and the darkness has not overcome it."
Evidently the word is a life and death matter,
Not, under any circumstances, to be considered lightly.
By the subtle process of thought control,
Words change in meaning.
Freedom no longer means freedom.
Democracy is not democracy.
Evil is called good; and good, evil.
Darkness is called light; and light, darkness.
The bitter is made sweet; and the sweet made bitter.

When the word
Freely spoken and freely said
Is no longer heard,
The signposts of life are taken down.

CLYDE M. ALLISON is the minister of Bridesburg Presbyterian Church located in the large industrial district of northeast Philadelphia. A 1942 graduate of Princeton Theological Seminary, he served a pastorate in North Dakota and then spent five years with the Presbyterian Board of Christian Education as associate youth editor responsible for the widely acclaimed Youth Fellowship and Junior-Hi Kits. He is considering the publication of a book of sermons in the form used here. The editors will welcome the response of our readers to this style of typography.

The word is not heard, for it is not truly spoken.
The announcer on the radio,
The reporter of the news,
The man on the street—
These do not speak; they do not write; they do not say what they believe—
They only *repeat*.
And the person, cut off from the word
Is lost and lonely—afraid.
Unless there is something to keep him alive
He breaks down, and gives up his mind and soul
To the suggestive power of the master's voice.

We in the West value our freedom—
At least we say we do. And, in a sense, we do.

When a dictator takes control
He enforces his power by the use of his word,
Spoken and written.
The first thing to be imposed is censorship—thought-control.
The dictator, above all,
Is afraid of a free word, freely spoken, by a free person.
If he can control the word—
The thoughts of the people,
He can control them.
But if thoughts
Get out of hand,
Control is lost, and he knows it.

We have been reading about brain-washing, a new word,
A refined technique of thought-control
By which people's minds are taken away from them;
And they are given new minds,
Which think only the master's thoughts
And say only the master's words.
A person no longer has any incentive to speak
His own thoughts, nor has he confidence to use his own mind.
He has been mastered.

Some prisoners of war, we understand, have
Brains so washed that they have been sent to Valley Forge Hospital
To be restored in mind before returning home.
Let us hope the restoration leads to genuine freedom,
Not another indoctrination.

But we have submitted to a more subtle form
Of brain-washing.
We have simply forgotten the importance of the word.
And we have lost the power of speaking convincingly
Of the things which count.

The one whose brain is washed behind the iron curtain
Cannot tell the difference between freedom and slavery.
The one whose brain is washed by the triviality of modern life
Does not know that he is a living soul.
He becomes trivial and small,
Just as the things which have taken control of his life
Are meaningless.
And he does not hear the Word any more.
He reads the comic books and looks at television—
The signposts of life are taken down.
Not hearing the Word, he becomes confused, lost and lonely—afraid.
Our time is one of deep and inner anxiety—of irrational fears.
He breaks down, and gives up his mind and soul—to nothing.

When a person speaks passionately and sincerely
It annoys and irritates us—we feel uncomfortable.
Yet we want our backs rubbed with talkativeness.
The television and radio announcer go on talking
When they have nothing to say—
A drowsy, even if syncopated, lullabye.
We, as they,
Go on talking when we have nothing to say.
Our talkativeness becomes evil gossip
To slander and destroy our neighbors, our values and the meaning of life.
As a people we are getting to the point that
We cannot tell the difference between
A word sincerely spoken
And irresponsible talkativeness.

Congressmen rise to power on waves of slander and gossip.
We become corrupted by it as we cannot distinguish
Between honest men and publicity seekers
Who use the kleig-lights to destroy integrity.
Honest men are on the defensive while slanderers ride high
Behind the protection of congressional immunity.
This thing we call McCarthyism
Corrupts the nation.
Gossip columnists fill the air waves—
The nation listens.
Gossip is not small town, not now—
It fills the nation—
A raging fire.
Destroyer of the word, of liberty—
Brain-washing.

We are to bear witness to this—the Word of Life.
If we destroy the freedom of the word—freedom of speech—
Even if our intention is to prevent the unbeliever, the atheist,
The Communist, the revolutionary from speaking.
Even if our intention is to protect the truth—
If we deny freedom to speak
We destroy that freedom which is God given—
The inalienable right of every man
To speak what he believes to be the truth, even though he may be wrong.
If we destroy or weaken this freedom
We attack God himself who has made the true and living Word his own.
If we make the word trivial by idle gossip and evil slander,
We betray him who has sanctified the Word.

All of us speak many times every day.
We speak in the home.
We speak to our friends.
Perhaps we speak to ourselves, though we will not admit it.
We have our business dealings.
We have our fun, our simple pleasures, our light talk, our humor.
Through it all, a pattern appears.
The pattern—that's us.
Who is the person speaking?
What does he believe?
What does he stand for?
What is the word he speaks?
Is it the word of freedom and truth—
Or do we totter on the way
To debasement, triviality, brain-washing?
What is the word to us?

Let us not be haughty.
Our word is not the Word of God—
The word we speak may be utterly mistaken.
It will certainly be mistaken if we think it to be infallible,
As the Word of God.
Our word is not his Word,
As our thoughts are not his thoughts,
And our ways are not his ways.
But his Word makes our word possible,
As his thoughts make our thoughts possible.
God demands of us that the word we speak
Be spoken in the freedom which he has given,
In honesty, seeking to know the truth
Which is to be found in God and God alone,
The Word.

In the beginning was the Word,
And the Word was with God,
And the Word was God.

The Moral Law

If you jump out of a ten story building, you don't *break* the law of gravitation, you only *illustrate* it. And you don't break the moral laws—you get broken. This moral universe has the *last* word!—*E. Stanley Jones in an address before the Chicago Sunday Evening Club.*

Paul's Letter to the San Diegans

By John C. Wiley

IF the Apostle Paul were doing missionary work in America, he might write a letter to the San Diegans. If he were living in America today, he would likely visit our fair city. He had the habit of heading for the large population centers where the characters and the destinies of the largest numbers of people were being molded and determined.

If Paul should write a letter to the Christians in San Diego, I wonder what kind of a letter it would be? The question is worth asking and trying to answer, for everyone of us who traces ancestry back to the continent of Europe is indebted to Paul for having brought the Christian movement to that continent from its original home in Palestine.

Now if Paul should write a letter to the San Diegans, it would be a most interesting and practical one. It would be addressed to the particular conditions and problems of the community and country in which we life. For he wrote this type of letter to his struggling Christian colonies around the Mediterranean coast.

In Paul's letter to the Galatians, for example, he wrote of the danger of becoming too narrow, intolerant, bigoted. Some of the Galatians were in danger of succumbing to the influence of orthodox, unbelieving Jews who were trying to lead those Christians back into the strait jacket of Jewish legalism. That letter was a trumpet call to stand fast in the liberty wherewith Christ had set them free, and not to be again entangled in a yoke of bondage.

Influential Tradesmen

Consider also Paul's letter to the Ephesians, written against the background of the difficult situation arising from the location of a great Greek temple to the goddess Diana in Ephesus. Closely tied up with the temple worship was the very profitable trade of the silversmiths of the city who made and sold little images and statues of the Greek goddess. Together the priests of the temple and the advertising experts of the silversmiths persuaded the people to believe that true religion consisted in coming to the temple to worship and also in buying the statues of Diana for use in their own homes. When the official religion of a city is bound up with unlimited private business profit, it presents a combination of power which is hard to beat. We can clearly sense the opposition which Paul and his Ephesian Christians faced with his teaching that there is only one ever-living and true God; that he can never be adequately worshiped with temples or statues made with hands; and that he is revealed supremely in Jesus Christ.

Dangers and Blessings

Thus we see that Paul's letters were directed to the specific problems confronting the people to whom he wrote. We know that Paul would be very honest with us also. He would not minimize either our faults or our virtues. In fact, in writing his letter to the San Diegans, it seems to me I hear the apostle speaking to us in all boldness and yet in love along the following lines:

"O San Diegans," I think I hear him say, "I salute you and I congratulate you! For I see that God has given you a climate and a physical environment of sunshine and mountain range, ocean shore and citrus orchard, that cannot be surpassed anywhere in your country. To your gracious city people have come from all parts of the nation. Many have come to retire, to prolong their days, to spend their sunset years amid the moderateness and the beauty of your surroundings. You have every right to be happy and a bit proud of the advantages which are yours. And in your happiness you will not forget that these blessings have been largely made for you by other hands and minds than yours. For pioneers have opened up this land for you at the risk of their very lives.

Seek Forgiveness

"Above all you will not forget that the Lord God himself has provided this climate for you and these physical attractions for you. I cannot help but notice that many people use these physical attractions to take them away from the house of God on the Sabbath day when they should be remaining to pray and to thank him for their blessings and to rededicate their lives to his service. Therefore, in your good fortune and in the efficiency of your chamber of commerce advertising, I know you will also be humble and penitent

JOHN C. WILEY became pastor of Second Congregational Church, New London, Conn., last April. This sermon was written while he ministered to the Mission Hills Congregational Church, San Diego, Calif., which he served for the preceding twelve years. He was also president of the San Diego Council of Churches for eighteen months. A 1923 graduate of Colgate-Rochester Seminary, he has held two other pastorates, both in New York state.

and will ask God's forgiveness for your sins and for strength to make your lives and your environment a source of honor and praise to him and to his Kingdom.

"Then again, O San Diegans, you will not fail to see that, with the rich blessings that are yours, you also are placed in an environment with peculiar dangers and risks facing those who have pledged their supreme loyalty to Jesus Christ. For I see that many of you make your living in the armed forces of your nation, or on veterans' pensions, or from retail trade dependent on the armed forces, or in some industry engaged largely in making weapons and instruments of war used by the military powers of your land. Your means of livelihood is bound up with the armed forces that are equipped at frightful cost to engage in contests of destruction to human life and property. You hope that these forces will not be used for destruction. You say loudly and sincerely that they are a guarantee for peace.

"Yet the fact that your business and your livelihood and your prosperity are bound up with the military inevitably colors your thinking and tends to make you forget certain things you ought not to forget and to be satisfied with certain things you ought not to be satisfied with. You tend to forget the sober lesson of history that armament races have never yet brought peace, but have always eventually brought more war. You tend to forget that armaments of war can never make peace any more than can gasoline, poured on a fire, put out that fire. This tie-up between business and the weapons of war makes you very timid about speaking and teaching about peace. Strangely enough, you have allowed a public opinion to develop in your community through which you are actually afraid people will accuse you of being communist or subversive if you speak out for peace, advocate international organization for peace, or point out constructive international work for peace.

Integrity of the Soul

"In your neighboring city of Los Angeles I notice that even the board of education has been intimidated by those people who are trying to pit patriotism and peace activities against each other as though they were enemies instead of partners. These people, who worship the false god of nationalism instead of the God of all nations, have actually prevailed upon the educational authorities of your neighboring city to the north to curtail instruction in the public schools concerning the very constructive accomplishments of the United Nations and its Educational and Cultural and Social Organization. Just when your children need to learn about every constructive effort and achievement that helps the people of this world live together and serve each other in friendliness and brotherhood, you face these forces, masquerading under the guise of patriotism, trying to make us afraid to speak out the glorious truths of the gospel of Christ.

"Therefore, I would remind you, O San Diegans, that—as long as you claim to be serving under the banner of the Prince of Peace who said, 'All who take the sword will perish by the sword'—you must not allow the munitions makers or the brass hats to rob you of the everlasting integrity of your souls. Rather, you must remember that ultimately we must so deepen and widen the forces of righteousness and brotherhood and mutual service in every nation that war will eventually die because it has no advocates, no customers, no participants. Even at the risk of being misunderstood, misinterpreted and slandered, you must remember that you are in the service of One who told you to be a peacemaker and who said you must obey God rather than men.

Secular Education

"Then also, O San Diegans, I notice that in this 20th century environment of yours, you and your children are being educated fully as much by television, the movies, the newspapers and magazines, as you are by your ministers and teachers. I notice that in this large city of yours you have only one newspaper; that is, only one daily newspaper publishing company. I notice that that paper loudly proclaims the excellence of free enterprise and the competitive economic system, but crowds out all competition in its own essential educational field. I wonder also whether your newspapers are not being influenced more and more by the desires of the advertisers and the owners, more and more by the lure of profits, and less and less by an obligation to print news objectively and informatively, without any subtle slant intended to make readers think as the publishers would like to have them think. I would warn you to beware of placing your loyalty in any channel of communication less high and true than your Master Jesus Christ.

"Then, finally, O San Diegans, I would ask you to resist by the grace of God the easy but powerful tendency that comes from the natural beauties of your environment and the opportunity to retire from business which some of you so deservedly enjoy. For the combination of these factors, so good in themselves alone, can have a most detrimental effect on you as Christians if they result in your being moderate in your Christian zeal and responsibility. Do not allow any retirement from business to lead you to retire from the King's business!

The Highest Privilege

"One task and privilege comes ahead of every other that is yours, even the privilege of living in Southern California! That is the task and privilege of being servants of him who laid down his life for you. God's blessings upon you will come only from seeking his will ahead of all other desires and ambitions. 'Every one to whom much is given, of him will much be required.' In direct proportion to the special opportunities and advantages which are yours, is the expectation from God, the Father of us all, that we will give of our time, our thought, our energy, our material and spiritual resources to witnessing for Christ Jesus and his church universal."

There would be, of course, more to Paul's letter to the San Diegans. But Paul's attention would be called to other equally pressing demands from the great world-wide field of his Christian concern. There would be letters to write to the San Franciscans and the Chicagoans, the Philadelphians and the Atlantans. There would be groups of Christians with their special problems in London, in Paris, in Bombay, in Tokyo and in the cities of the continent "down under." I am sure he would write more than one letter to the struggling Christians in Moscow and Prague and Peiping, and just as earnestly and boldly as he would to the churches in this favored land. For Paul would be under no restraint or intimidation from any group, whether political or economic or military. He would give his unqualified allegiance to one Master, even Christ. And in the service of that allegiance he would find unending relish, zest and joy, in spite of every obstacle, all the days of his life.

Pulpit Post

A New Feature?

SIR: I would like to suggest an additional service that would be appreciated by ministers.

We have a bulletin board in front of our church on which, early each week, we place catchy sentences. We have had many comments from people in the community. But the problem is to find short slogans that have a moral tone without being too pious or preachy.

Would it be possible for The Pulpit to run a "For Your Bulletin Board" feature that would list five or six slogans each month? Perhaps ministers would write in and share some that they have used.

This preacher would appreciate such a column. To get it under way I am enclosing a few examples that I have used in recent weeks.

Community Methodist, MARVIN A. JOHNSON.
El Segundo, Calif.

FOR YOUR BULLETIN BOARD

Man is like steel—of little value if he loses his temper.
Whitewashing the pump will not purify the water.
When tempted to gossip, breathe through your nose.
Broadmindedness may be only your conscience stretching.
The first steps to happiness are the church steps.

[Are our readers—the *real* editors of The Pulpit—interested in making this another Pulpit feature? Your letters and suggested bulletin board sentences will determine the answer to this inquiry. We will print the five best sentences submitted each month if there is sufficient interest.—THE EDITORS.]

Novice Pastor

SIR: In response to the article, "Preachers Must Be Social Scientists," by Abbott P. Herman (July), let me make a humble suggestion as a novice pastor. Mr. Herman attacks preaching on the basis that sermons are too general. After reading his article, I was struck with the awful sense that he was doing the same thing—writing too generally. He used only one illustration—that of the realtor—and seemed to be oblivious of all of the facts that might enter into such a case. This article needs to be answered by a hard-working, consecrated, door-bell-ringing pastor who will present another side.

I enjoy The Pulpit greatly, not as a help or sermonic "crutch," but as a means of learning what other ambassadors for Jesus Christ preach in these turbulent times.

First Presbyterian, WILLIAM H. JOHNSON.
Sharon, Pa.

Temperance Lesson Materials

SIR: In view of much dissatisfaction with regard to the meager inclusion of regular temperance lessons in most denominational curriculum materials, we are wondering if it might not be timely to mention the excellent material for this purpose available through the National Woman's Christian Temperance Union.

Lessons are provided quarterly, written on the outline and for the temperance dates suggested by the National Council's Division of Christian Education for the International Uniform Series of Sunday School Lessons. They are available at very low cost—75 cents per 100, with material for all four age groups in the same folder. A yearly Sunday School Packet form sells for 50 cents.

If leaders knew that sound abstinence materials related to the Sunday school lessons were available, better teaching could be done by those who might otherwise feel inadequate to deal with the subject.

These materials may be obtained from the National WCTU headquarters, 1730 Chicago Ave., Evanston, Ill., as well as from most of the state offices.

Portland, Ore. MRS. RALPH H. MORT,
Director, Department of Temperance Education in Church Schools.

Life Without Liquor

SIR: Alfred W. Swan's "Life without Liquor" in the July Pulpit is indeed excellent. But the question, Where do we go from here? confronts us. Is moral suasion adequate? It is gratifying that The Pulpit and *Christian Century* have been using their influence in a very constructive way with regard to this menace.

Berkeley, Calif. E. H. TIPTON.

SIR: Alfred W. Swan's "Life without Liquor" was courageous, factual and convincing.

North Tacoma Christian, BRUCE E. MILLER.
Indianapolis, Ind.

SIR: The Sermon by Dr. Swan in your July issue was the best temperance preaching I've come across. Pulsing through each paragraph was the heart beat of a great pastor. The "handles" were easy to grasp.

First Methodist, ROSS FULTON.
Independence, Mo.

Naive Illustrations

SIR: All The Pulpit is interesting, and much of it is exceedingly helpful and stimulating. My only real criticism would be of the poor and often naive illustrations specially contributed. But I am grateful for all that is offered.

Congregational, R. LAWRENCE JONES.
Wolverhampton,
Staffs., England.

Wedding Music

SIR: I want to register approval of the major points contained in the article on "Wedding Music" by Ernest K. Emurian in the June Pulpit.

Yes, let us have music at weddings, music that rejoices the heart, but let it be music which connotes no disrespect for the basic principles of the Christian faith, and which gives voice to Christian joy.

First Congregational Christian, N. E. ESCOTT.
Goshen, Indiana.

Edgar DeWitt Jones

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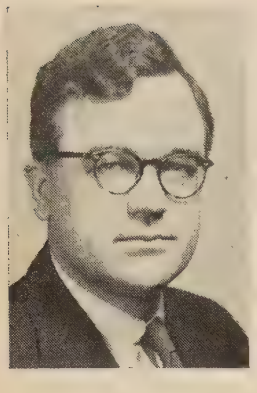
A Pastor-Editor Outlines the Needs Of Present-Day Preaching



Contemporary Preaching

By John Edward Lantz

THE most prodigious and far-reaching activity of faith occurring in our midst is the proclamation of the gospel. According to the 1952 *Year Book of American Churches*, there are 181,123 Protestant ministers in charge of churches and a total of 301,000 ordained persons. The 1951 *Year Book* listed separately 3,763 ordained women, of whom 2,437 had charges. These ministers proclaim their messages of salvation Sunday after Sunday to as many as 20 or possibly 30 per cent of our citizens, to perhaps 30 or 40 million people each week. The sheer volume of preaching done is staggering to the imagination.

Contemporary preaching is so extensive that it is difficult to make any generalizations concerning it which could not be refuted with some degree of validity. In spite of this, let us try to formulate some of the chief characteristics of this vital activity, describe what they are, and suggest what they ought to be, thinking especially of the mediocre sermons preached by the rank-and-file churchmen rather than of the outstanding ones preached by leading pulpiteers.

Relevant Preaching

In the first place, *contemporary preaching should deal more adequately with relevant issues.* Recently a faithful church-school worker—the superintendent of the primary division in a strong Presbyterian church—told me that she was throwing her influence behind educational work because present-day preaching seems so weak and ineffectual. She said the sermons she hears do not instruct her in Christian living, do not challenge her, do not inspire her. She wrapped most of preaching, both in her own and in other denominations, in this package. She complained, "Sermons do not seem to be concerned with things that matter," and she tried to decide why this was true. Perhaps, she thought, it is the fault of the preachers themselves or of their seminary training. Again, it may be due to the fact that church people today want preaching that "makes them feel good, but not preaching which challenges their practices nor stabs their consciences."

Controversial Issues

This lady was saying in her way what Harry Emerson Fosdick said some years ago in his little pamphlet entitled *What Is the Matter with Preaching?* "One obvious trouble with the mediocre sermon, even when harmless," he wrote, "is that it is uninteresting. It does not matter. It could as well be left unsaid."

Contemporary preaching, as preaching in every age, ought to deal with relevant issues, with subjects of vital concern to members of the congregation. It should always deal with those topics that people talk about and think about in their daily life, much as Jesus dealt with them in his teaching and preaching. And it should throw light upon them so that the people in the pews may see the real issues involved and thereby be enabled to make decisions in harmony with the spirit and teachings of Christ.

This kind of preaching deals with the biggest problems of the day: war and peace, freedom and authority, ethics and morals, military might and spiritual power, conscience and regimentation, economic and spiritual security, peace of mind and belief in a Christian God. Topics like these are chosen by such influential preachers as Harold A. Bosley, Ralph W. Sockman and George A. Buttrick.

It has long been my conviction that controversial questions should be dealt with in the pulpit. Speaking on such questions, the preacher should not aim to take sides nor tell the people what to believe or do. This would deny them their freedom of choice and the right to make up their own minds. But he should help them to see the underlying implications in the light of the gospel he proclaims, and thus make them more able, both in wisdom and moral strength, to come to Christian conclusions for themselves and to incorporate these into their patterns of daily living.

Suppose we accept this principle of dealing with controversial issues and apply it to the question of war and peace. How would it work out? Well, let us hope, something like this: If it is true that wars are first waged in the minds of men, then it follows logically that peace is also established in men's minds if it be established at all. If preachers could, therefore, deal with the same vital issues as diplomats and statesmen, only in a spiritually helpful manner, then our battles would be acknowledged as spiritual and theological in nature. To the extent that they could be *wrought out* in the pulpit and in the church they would not need to be *fought out* on the military battle fields. Surely, this would be making the proclamation of the gospel relevant and effective. If John Wesley and George Whitfield averted a military revolution in England by means of their preaching, why can not today's ministers stave off war by our proclamations?

Use of the Bible

In the second place, *contemporary preaching should be based more solidly upon an intelligent interpretation of the Holy Scriptures.* Present-day preaching frequently errs in one of two directions: Either it departs from the Scriptures altogether or it utilizes them unintelligently.

The trend today is away from Bible preaching in favor of elucidating a contemporary incident, a current movie, a newspaper article or a statement by some army general. Textual preaching is being supplanted by topical preaching, and expository preaching is considered outmoded in many liberal circles.

In contrast to this is the preaching in so-called "holiness groups," in tents and in tabernacles. It is unquestionably Biblical in nature and often referred to—even boasted of—as "Bible preaching." But the way many "Bible preachers" interpret the Scriptures does not seem either intelligent or fair to many sincere Christians. Passages from the books of Daniel and Revelation provide favorite texts. The beast mentioned in Revelation is usually

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JOHN EDWARD LANTZ has been pastor of Lowell Heights Methodist Church, South Bend, Ind., since 1950. A graduate of DePauw University and Yale Divinity School, he served as editor of Classmate, *a literary magazine of the Methodist Church for youth and adults. Previously, he taught speech at McCormick Theological Seminary and two other universities. He has edited and compiled three anthologies of religious short stories, the latest being* Stories to Grow By, *which is reviewed on page 29. He also carries editorial responsibilities for* The Shepherdess, *a quarterly magazine for ministers' wives.*

identified with Russia; hence that country is to be opposed with violence and blood. The miracles of Jesus are frequently utilized to encourage hope for new miracles of healing, and the blood of Christ becomes something gory and terrible. In this cult, parishioners are urged to give freely of their money to pay for the blessings they are eligible to receive. But the scriptural injunctions to love our enemies and to consider all men as brothers are often passed over unnoticed and unmentioned.

The commonly accepted source of authority for contemporary preaching, as for all truly Christian preaching, is the Bible. So-called liberal preaching loses much dynamic force because it is not based sufficiently upon the Word of God. So-called fundamental preaching has strength of a kind, but is not acceptable to a large group of believers because it interprets the Scriptures unwisely and unfairly. Preaching in both camps would be greatly strengthened by an exegesis of Scripture in the light of its original purpose and then by application of its central message to the problems of our day.

Construction and Delivery

In the third place, *contemporary preaching should be stronger in sermon construction.* The greatest single weakness of contemporary preaching is the poor manner in which sermons are outlined and buttressed. Many are weak and flabby in composition. The art of sermon construction seems almost a lost art. Most of the time it is difficult to discover what a preacher believes by hearing him preach, his apparent purpose being to please all the people. His intention seems hazy and befuddled, and the whole discourse loses focus; and when the focus is not sharp, one can scarcely expect the discourse to be well defined. This weakness is common in sermons of well known preachers.

In the fourth place, *contemporary preaching should be more effective in the delivery of sermons.* Contemporary preachers are seldom as well trained in the oral delivery of their discourses as, for example, contemporary actors and radio announcers. Consequently, they are not so effective. Many ministers cannot speak loud enough to be heard by all their parishioners. Others resort to public address systems to make themselves audible, and in doing so limit the range and variety of voice. Some adopt a ministerial tone in preaching, a rhythmic sing-song intonation of voice that they feel is a direct manifestation of the Holy Spirit. Finally, other ministers yell and shout in the pulpit as they would never think of doing in private or even in community life. All these extremes in delivery detract from the effectiveness of the message.

In the last place, *contemporary preaching enlightens and strengthens millions of souls each week in spite of these weaknesses.* More times than I can count, I have listened to sermons with the shortcomings listed above—and, I must confess, preached many of them myself—only to hear someone say, "My, how that sermon helped me!" Because people in the pews are so hungry for spiritual truth, they eagerly listen to a whole sermon with the hope of finding at least one statement they can hold on to for edification, encouragement or comfort. Thus, in spite of "the foolishness of present-day preaching," God somehow feeds his people through this prodigious activity of faith.

Contemporary preaching could and should be greatly improved, but even now it is a mighty and tremendous force for righteousness. Protestant preachers are a sincere, loyal, hard-working group of people. Their manifold ministry makes specialization in any one area, even in preaching, inadvisable and usually impossible. But through preaching, churchgoers are given new insights into fresh holds upon life. It must be remembered, moreover, that churches are not only being kept open and alive, but they are constantly gaining in strength, numbers and vitality. For this contemporary preaching deserves its share of credit.

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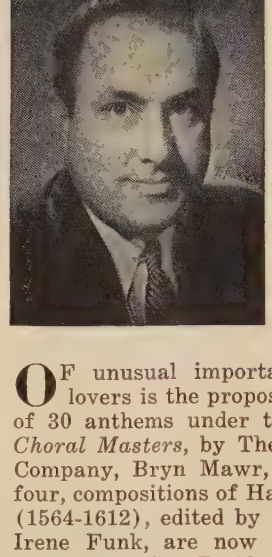

Ministry of Music

By Ernest K. Emurian

New Anthem Publications

OF unusual importance to music lovers is the proposed publication of 30 anthems under the title *Early Choral Masters*, by Theodore Presser Company, Bryn Mawr, Pa. The first four, compositions of Hans Leo Hasler (1564-1612), edited by Karlheinz and Irene Funk, are now available. Arranged for SATB (four part mixed voices) a cappella, priced at 15c each, they are: "In Thee Alone, O Christ, My Lord," "Christ Is Risen," "We All Believe In One True God" and "A Lamb Goes Uncomplaining Forth."

The story behind their publication is an interesting one. In March 1951 Garland Evans Hopkins, then editor of this journal, received a letter from Mrs. Irene Funk of Frankfurt, Germany, which he forwarded to this reviewer. Mrs. Funk, a daughter of the late Bishop J. W. Ernest Sommer, head of the Methodist Church in Germany, and her husband, Karlheinz Funk, had completed a series of manuscripts, *Sacred Music of the 16th and 17th Century*, which they were anxious to place in the hands of a publisher. Bishop Sommer, visiting another daughter in the United States, in March 1952, authorized me to negotiate with an American music publishing house.

Following an exchange of letters, Presser purchased the entire series. Excerpts from materials furnished by the Funks contain this interesting information: "In February 1948 we were assigned to the 97th General Hospital, Frankfurt-Main, to fill the place of an organist and also to compile a small choir for religious purposes. At that time, the cultural reconstruction in Germany proceeded only lingeringly. No capable choir organization existed; worry for daily bread left little time for any ideal endeavors. But through the Americans we had a chance. We do not want to omit mention of the generous kindness of the chaplains with whom we have worked. . . ."

Regarding their music, Mr. Funk writes, "It is music in the genuine style of Palestrina which characterizes the Protestant hymn, for the development of which Dr. Martin Luther was responsible, and which he himself purged of all superfluous ornamental scrollwork. Some modern composers see an example in the Netherland School of the 15th century. They seek for forms of expression which ban appendages of sentimental emotional exaltation. Thus a trend arose, which in 1935, 350 years after the birth of Heinrich Schütz, reached a climax when concerts and new editions brought the works of this master to the attention of the public. This development was affected by the war. Ever since our student days, this type of music has been the subject of our loving interest. In 1948 we decided to make it the basis of our repertory and started to look for suitable material. An immense amount of music lay buried under the rubble, or had been burned; little was left in our possession. What could be purchased was often in very bad condition and attainable only at very exorbitant prices. New editions did not exist.

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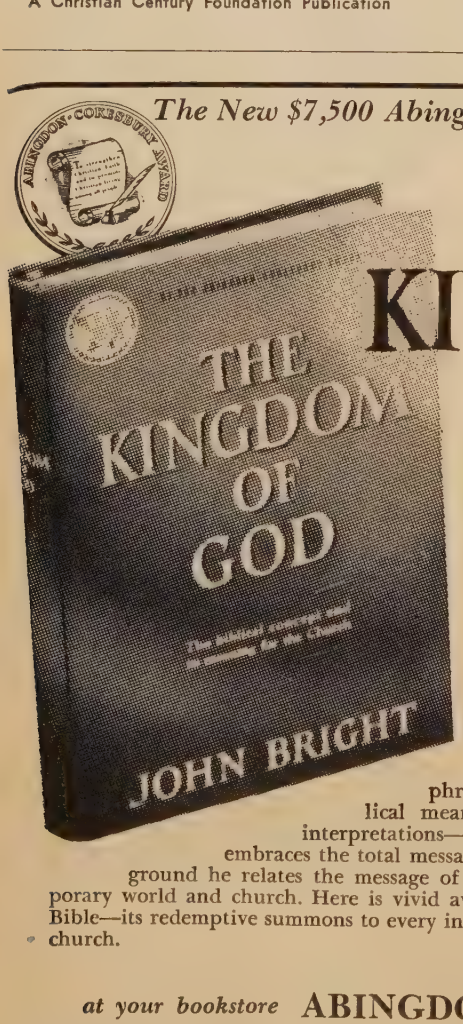

THE KINGDOM OF GOD
by JOHN BRIGHT
Professor of Hebrew and interpretation of the Old Testament, Union Theological Seminary, Richmond, Virginia

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German choirs that participated in American church services, we wanted to sing in English. So we needed translations. For a time we did not know what to do, until by chance—if one may use this questionable term—*The Lutheran Hymnal*, edited by Concordia Publishing House, St. Louis, Mo., came into our hands. In this book we found English translations of a great many German chorales. That encouraged me to look further in music shops and libraries for manuscripts, and to borrow what was useful. We began to copy the music and set the English words to the melodies. . . .

"As far as they had not been destroyed, most of the manuscripts and first editions were in former state libraries of the Russian zone and therefore not available to us. In time my wife ventured on text adaptations of her own and even risked free translations. The work increased constantly from August 1949 on. Each one of the anthems had the hearty approval of the congregation. In preparing the music for publication I strove for an arrangement of the scores which, in spite of preserving the original form of writing, meets the customs of present-day performances. We hope we have succeeded in making a contribution to the worship services of America. This music belongs above all in the church where it still has as much to say as at the time of its origin."

Mrs. Funk adds, "A few Latin compositions were used, although they originate from Catholics. There is no reason why they should not also be used in the Protestant Church. 'Not to destroy but to improve in a Christian spirit' was Martin Luther's motto, and it should have more significance nowadays than ever."

Presser writes, "While these four are the first releases, from now on there will appear each month an average of two or three until the total number of manuscripts has been exhausted."

This column will list those anthems which appear each quarter, as their publication will be eagerly awaited by all who are interested in the works of the early choral masters. The publishers are to be congratulated for making these compositions available, as Karlheinz and Irene Funk are to be commended for having rescued them for posterity.

Thumbnail Sketch

A REPORTER IN SEARCH OF GOD. By **Howard Whitman.** Doubleday, $3.50. In preparation for writing this book, the author made extensive travels and talked with large numbers of people from almost every walk of life. In between times he did considerable reading. He seems to have missed much of the significance of his findings, due, it appears, to his lack of appreciation for ecclesiastical traditions and understanding of theological issues. This too may have been his principal difficulty in coming to any very definite conclusions.—*Stiles Lessly, First Congregational, De Kalb, Ill.*

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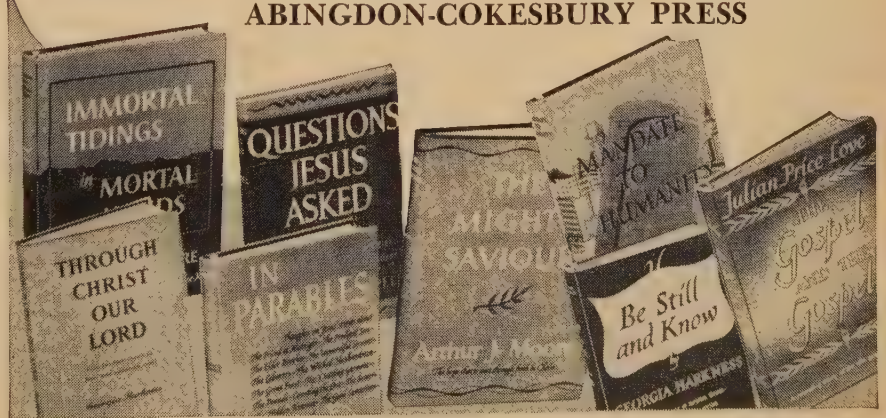

A PARSON PONDERS

Rupert Brooke, the young poet who had suddenly arrived, enjoyed a memorable day with Henry James, then a veteran novelist. The parting word was never forgotten by the younger man: "He told me not to be afraid of being happy."

This advice has a special relevance for young parsons. "The pursuit of happiness," an inalienable right of laymen may be denied to the clergy. Among those who have been starched before they were washed, the laughter of parsons is regarded with suspicion. The sad countenance, the solemn tone, the cultivation of dullness as a virtue, the mind that never lights up—these are in many circles considered the badges of the cloth.

Strange how this idea ever secured any acceptance, especially when the warning is ever before us: "Be not of a sad countenance." Without doubt, the air of seriousness gives a false impression of depth of mind. The merry heart is suspected as being a mark of frivolity. "I tried to be a philosopher," said someone, "but cheerfulness was always breaking in." The cultivation of happiness may slow down into the cult of sappiness.

Real happiness, on the contrary, stems from thought and foresight. Joyousness can't be guaranteed, but measures can be taken to avoid unhappiness. A planned financial program will do much to prevent future anxieties.

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Sermon Summaries

What College Should Do for You

"Then what shall I do with Jesus who is called Christ?" Matt. 27:22.

Pussy cat, pussy cat, where have you been?
I've been to London to visit the queen.
Pussy cat, pussy cat, what did you there?
I chased a little mouse under a chair.

WE indict that cat. She might have gone down to see the changing of the guard at Buckingham Palace, visited the Tate Gallery and seen the Child Samuel, browsed in the British museum and for a time lived in an ancient world, walked into Westminster Abbey and communed with the departed heroes, worshiped in St. Martin's-in-the-Fields at Trafalgar Square. We indict that cat because she failed to take advantage of a golden privilege; she did exactly the same thing she could have done had she stayed at home.

Joe college, Joe college, where have you been?
I've been to college where things can be seen.
Joe college, Joe college, what did you there?

These are exactly the same things that I would have done had I stayed at home. I learned three new dance steps, became adept at draping clothes about me with ease, and picked up some "hut-sut" gibberish.

Include Religion

Thousands of students are pouring into schools of higher learning. Many will use this opportunity to chase mice under chairs, but miss seeing the queen as she rides by in all her glory. They will do the same things they would have done at home. What should college do for you?

College should help you, first, to be at home in matters of religion as well as in other areas of knowledge. Many intellectual persons apply their minds to a secular subject, but leave the intellect out of the picture when they come to religion. They are like the college professor who was scanning the heavens through a large telescope. Intent upon the sight, he remarked to a colleague without turning his head, "It's going to rain." "What makes you think so?" queried the other. Still peering through the telescope, the professor replied, "Because my corns hurt." This divorce of religion and intellect has led to superstitions and bad social conditions—slums, child labor and racial discrimination.

In the second place, college should give you an opportunity to rub minds with some of the great religious heroes of the past. It should lead you with Amos from the hills of Palestine down into the cities where you may hear him denounce the hypocrisy of organized religion, the exploitation of the poor, the corruption of the courts. By contact with such heroes, you will see how God-dominated men changed the social scene by their declaration, "Thus says the Lord." You will learn how men under the influence of God can revolutionize society. You should become intimately acquainted with characters like St. Francis of Assisi who renounced wealth and luxury for a life of simplicity and poverty. You should meet on the road of your studies men like Walter Rauschenbusch who from his chair in a theological seminary beheld the differences between a Christianity preached and a Christianity practiced.

Philosophy of Life

Third, college should help you to find a satisfying philosophy of life. Even you freshmen are discovering by this time that your old beliefs are being battered by new experiences and by the knowledge which you are accumulating. When the battle is over, you will not recognize some of your old ideas. They will have come through rain, wind and storm. Why will they be so battered? You have probably come out of a conservative atmosphere into a collegiate world of growth and change. In this different world you experiment and look down new highways. Some of these new ideas you are hearing may sound strange. Just because they are novel does not mean that they are true and your old beliefs are false. History would not support the viewpoint that the new way is always the right way. As you walk into these new ideas, your faith must readjust itself.

As your philosophy is changing avoid two extremes. Do not think that all your past knowledge is wrong. Do not believe that all you knew in the past was right. Every old belief you want to cast out today was once the dawn for you and others. It might still be the sunlight. Revere it. Have no quarrel with the past. Let's not think that, because we must change the old world is dying. Twenty-five years ago every college student who could afford it had a raccoon coat, but the fact that college students today are not wearing raccoon coats does not mean that college life has retrogressed.

Changing the Changeless

College should help us to separate the changing from the changeless. Too many of us procrastinate in adopting the kind of philosophy that we want to rule our lives. Then one day we wake up to discover that we have a philosophy—a philosophy of doubt, cynicism and bitterness. We have been influenced by pagan hucksters who from their soap boxes exhort us not to be repressed by Christian convictions. They paint religious beliefs as bogeymen who will haunt us with their negative commands. They exhort us to be free creatures. Are we to be Casper Milquetoasts, swayed by the

pompous statements of every pagan campus sage? Are we pilgrims on the paths of least resistance? Are we to have no more sense of direction than a set of firecrackers? Are we to follow the directions seen in a certain railroad station? "Give us your baggage. We take it in all directions."

Come with me to one of the closing scenes in the life of Jesus. There stands Pontius Pilate, robed in royal purple, surrounded by the military might of Rome and the intolerant bigotry of Jesus' accusers. In the distance is the fickle, boisterous mob. The Scripture reads: "Now at the feast the governor was accustomed to release for the crowd any one prisoner whom they wanted." To which man should Pilate give freedom—Barabbas, who had a police record, or Jesus, the religious revolutionary? But wait. The question must be submitted to the mob. The soldiers exacted silence from the mulitude. Then Pilate cried, "Whom do you want me to release for you, Barabbas or Jesus?" And they answered, "Barabbas." Then Pilate, seeking to place responsibility fully on the mob, shouted back, "Then what shall I do with Jesus who is called Christ?"

May college help you to answer that question.—*Fred E. Luchs, United, Los Alamos, N. M.*

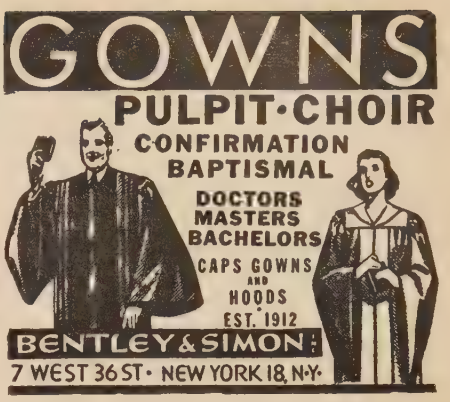
A Pastor Speaks His Mind

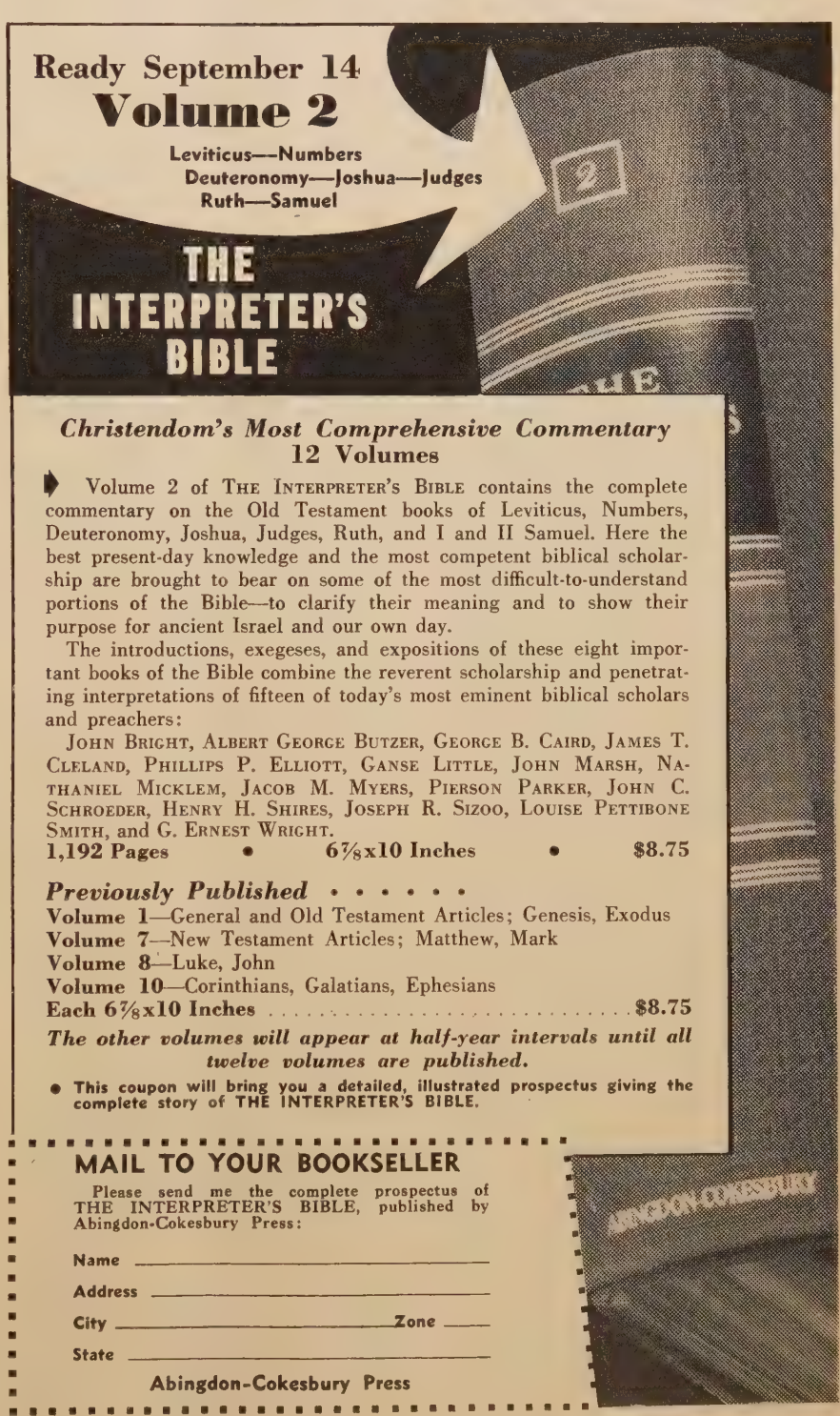
I WAS returning via plane from El Centro, and while crossing the mountains to San Diego we got caught in a downdraft. We dropped a distance of 12 miles (passenger estimate only). It was one of those moments that gives you the feeling you are about to achieve *immortality.* I began to hum softly, "Lord, I'm Coming Home!" But apparently the good Lord either didn't want another Methodist preacher holding committee meetings in heaven so soon, or he wasn't sure in which direction the preacher should travel. For the pilot quickly gained control of the situation, with the result you are reading this rather than an obituary.

It is strange, isn't it, how many things flash through your mind, within seconds when danger is imminent? You suddenly become embarrassingly aware of your shortcomings, and think of all the things you'll resolve to do differently—if the gracious Lord will only delay your summons. Preachers are no exception.

I can't help thinking of all the church people who piffle away their time puttering at home on Sunday morning—and when the day is over they can't point to a thing they have done that has been spiritually creative. During the Russian Revolution, when the Czar had to run for his life, he wrote the Czarina from his private railroad car that he continued to enjoy his dominoes every evening. With his homeland shattered, his interest centered on dominoes! A world crying for ideals, faith, courage, leadership that only the church can give, and church people piddling at home Sunday morning reading the funnies or pulling weeds!

If you for some reason thought you were going to face a crisis next Monday morning, or that the patient Lord was going to summon you to that world of larger dimensions, I'll wager that the "important" things that keep you home from church would suddenly seem as trifling as they are. What resolutions you would make—as I did in that plane! I'll wager still further that, if humanly possible, you'd be *in church next Sunday morning.—Kenneth A. Carlson, First Methodist, Santa Monica, Calif.*

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Pulpit Paragraphs

Contributed by Readers of The Pulpit

• *Religious Television*

ILLUSTRATIVE of one attitude toward television is the viewpoint of the man who cares for our furnace. He passed my study one morning and I made the mistake of asking him to watch for our church telecast. He affirmed that the people of his church were forbidden to own sets and proceeded to illustrate why. A TV salesman had called at his home and used this sales argument: "Just buy a television set and we'll bring the world into your home." "That's just what television does," said the janitor, "and I'll not have the world in my home." This expresses our ecclesiastical tragedy. We are never quite sure what belongs to the world and what belongs to God, as if this whole creation were not our Father's world. We're never quite sure whether the new inventions will minimize God or magnify him. And by the time the new idea has found favor in the sight of the church, secular forces have controlled it. I plead for the examination of church attitudes, for behind our lack of enthusiasm for religious television I feel sure we'll find a traditional reluctance to rally to the unprecedented.—*Milton A. Galamison, Brooklyn, N. Y.*

• *God Speaks to Us Directly*

OFTEN I have heard the *William Tell Overture*, by Rossini, but I never appreciated it until recently. This past summer, in one of the hotels at Lucerne, Switzerland, I attended a concert by musicians and dancers from the William Tell country. The dances were interesting, but it was the playing of the shepherd horns that fascinated me. The musician had horns of all sizes. Finally he produced one 15 feet long, on which he played parts of the Overture. These same tones were echoed by a piano. I was stirred as never before by music. When I heard the chords of the shepherds calling their sheep, it was as if the very Alps were calling me.

Isn't our Bible like that? When we realize we have a point of contact, it seems as if God is speaking to us directly. Every word, every chord, every overtone seems to say, "God is speaking to you."—*Simon M. Davidian, Church of Christ, Shelby, Ohio.*

• *Brain-Washing and The Christian*

BRAIN-WASHING is the new term plowed into the English language by the Communists. It is a term which describes the process by which the Communists change—or attempt to change—the mind-set of an individual. The term may be new, but the idea is old.

Turn to the Bible and hear Isaiah say: "Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes." Says the Psalmist: "Wash me thoroughly from my iniquity, and cleanse me from my sin!" In the New Testament we hear John rejoicing in God's power to "cleanse us from all unrighteousness," and Paul declaring, "Have this mind among yourselves, which you have in Christ Jesus."

The call of this hour to all Christians is what Jesus made in his first call to men: "Repent and get a new mind," i.e., a new way of thinking, of looking at things.

This achievement of changing the mind of an individual, or a group, is impossible without the resources of cleansing. It depends on those inner spiritual forces which purify the life. Companionship with the highest and the best produces respect for personality, a faith in the infinite possibilities of man and the desire humbly to seek that ability which will enable us to live as a child of God.

The cry of each one of us is for help so that in our daily experiences we may be cleansed from the bitterness, the moral dirtiness, the cynicism and despair which come from living in a world like this. Remember, "God did not give us a spirit of timidity but a spirit of power and love and self-control."—*Ray Freeman Jenney, Bryn Mawr Community, Chicago, Ill.*

Pulpit Calendar

Sept. 6—Labor Sunday.
Sept. 7—Labor Day.
Sept. 13—16th Sunday after Pentecost.
Sept. 20—17th Sunday after Pentecost.
Sept. 27—18th Sunday after Pentecost.
Sept. 27-Oct. 4—Religious Education Week.
Oct. 4—19th Sunday after Pentecost. World Wide Communion Sunday.
Oct. 11—20th Sunday after Pentecost.
Oct. 18—21st Sunday after Pentecost.
Oct. 25—22nd Sunday after Pentecost. World Order Sunday.
Oct. 31—Reformation Day.
Nov. 1—Reformation Sunday. All Saints' Day.
Nov. 8—24th Sunday after Pentecost.
Nov. 15—25th Sunday after Pentecost.
Nov. 22—Thanksgiving Sunday.
Nov. 26—Thanksgiving Day (U.S.A.)
Nov. 29—First Sunday in Advent. Stewardship Sunday.
Dec. 6—2nd Sunday in Advent.
Dec. 13—3rd Sunday in Advent. Universal Bible Sunday.
Dec. 20—4th Sunday in Advent.
Dec. 25—Christmas.
Dec. 27—Sunday after Christmas.
Dec. 31—New Year's Eve.

SEASONS: Kingdomtide, Advent, Christmas.

ALTAR COLORS: Sundays after Pentecost, Green; Reformation, Red; Thanksgiving, Red; Advent, Violet; Christmas, White.

(Pulpit Calendar lists dates in the calendar of the Christian year and other observances of national or religious significance.)

• *Making an Impression*

IN the comic strip "Pogo," Grundoon and the turtle are standing one day beside the lordly alligator as he pompously lights his cigar. For some time they have been wandering all over the swamp calling for help, and now the turtle is perplexed. "Grundoon," says the turtle, "what was us hollerin' *Help* for?" Apparently Grundoon does not remember, and the alligator speaks disdainfully. "Haw," he says, "can't neither of you recall? You doesn't make much impression on me!" But just then Grundoon takes the alligator's tail between his teeth and gives it a sudden and competent bite. "Yoop!" cries the alligator. "You li'l' rabscullion! You bited me on my natural born tail bone!" But the turtle gives the explanation. "He jes' tryin' to make a impression," he says.

When a man has failed to achieve stature among his fellows in ways which are socially acceptable, he is likely to seek that distinction by any means within his power.—*Roy M. Pearson, Hancock Congregational, Lexington, Mass.*

• *Need We Be So Scared?*

RABBITS don't as rule, use their paws for digging holes. But this one, we are told, was terrified. Wondering what was up, a squirrel scrambled to the ground and asked him why he was so frantic and why, of all things, he was digging a hole.

"Where have you been all this time," the rabbit replied, continuing his digging. "Don't you know what is happening? There's an Investigating Committee. It has already started in on the porcupines. The rabbits may be next. You'd better find a hole for yourself!"

"You're not a porcupine," said the squirrel.

"No," answered the breathless rabbit, "but how can I prove it?"

The fear of being called names, of being seen with someone who is being called names, of speaking for the fallen and the weak, of standing up to be counted—that is getting us by the throat. The question is, need we be so scared?

No. "For God did not give us a spirit of timidity but a spirit of power and love and self-control."—*Allan A. Hunter, Mt. Hollywood Congregational, Los Angeles, Calif.*

Pulpit Patter

By Morton S. Enslin

'Beware the Antenna'

ONE of the most pleasant features of my monthly column is the resulting mail. Many of the letters have been of the nature to qualify under the caption of a late cartoonist, "The Beginning of a Beautiful Friendship." And several of them have been real pump-primers or, in more ecclesiastical language, "Macedonian Calls." One such is on my desk at this moment and (to paraphrase an eminent divine who carefully safeguarded himself from the charge of plagiarism: "God said—and I quote—'Let there be light' and, unquote, 'There was light' ") I quote:

I read with interest the various "Features" of The Pulpit. There is one subject I have not seen discussed, and it seems to be a real problem here and must be an increasing one in many parishes: the pastoral call where they keep the TV going. If they shut off the sound, they still keep the screen on and watch it with one eye while they listen to the church's representative with one ear.

"When duty whispers, 'Thou must,' the youth replies, 'I can.' " Chapman's lament is surely the low whisper of duty. With acknowledgements to Emerson I must assume the role of the noble youth, for—once more to quote a clerical acquaintance—"As the boys say," Mr. Chapman has said a mouthful.

My wife and I have almost completely given up so-called social calling in homes disfigured by that modern symbol of opulence, the TV antenna. In former years we did much of it, and with great enjoyment. Now you go, even after the sedate hour of 8 p.m., and what do you find? An indignant child jerks open the door and flees back to the living room, or a parent with muted voice bids you enter and become part of an audience. If the switch is thrown or the sound cut off, you feel that you are an untouchable outcaste, at very least an infernal nuisance. The result? You suffer through 20 minutes of agony, either looking at a half-baked production which bores you to tears or attempting to encourage the development of a split personality by attempting a double two-way stretch. And—at least I have found it so in my own case—when you finally bid a fond adieu and leave, you cuss half the way home, which, I presume, is bad for the morals and good for stomach ulcers.

Then there is another aspect to the problem which must be touched upon briefly. Most of my acquaintances who have bought sets seem always to have done it as a crushing Christian duty. The reason, they loudly and quite unnecessarily explain, is (a) the children simply had to have a set of their own else they would always be out at a neighbor's; (b) an aged grandparent or some other member of the family group, infirm in either mind or limb, just couldn't keep on living without it. Feeling paragraphs with pertinent illustrations might be written in the case of both (a) and (b). But the point is that while the purchaser is probably an adept in the technique first developed by Adam and Eve of passing the buck, he is usually among those present while Howdy Doody, Hopalong Cassidy, Buck Rogers or the Indian Chief wrestler is brightening the corner. If once I met a man who confessed that he bought the contraption because he himself and/or his wife really wanted it, I'd feel a bit easier.

But to revert to Mr. Chapman's lament. The minister is up against it as squarely as the social caller. And here my sympathy is very real. There is an increasing horde in the ministry who feel it beneath their dignity to ring doorbells. Don't bother to write in your protests to that unqualified statement. For 30 years I have been in a mighty good position to watch that particular phenomenon. Pastoral (often pronounced pa-stor-i-al) counseling? Ah yes. Some of the brighter boys have convenient sofas and softly shaded lights ready for that phase of their heavenly ministrations. But down-to-earth calling on their people who do not chance to be in the hospital or at death's door at home? No, no. That is mid-Victorian and a waste of time. That interferes with their study or their golf. They can't both call and preach.

Years ago, when I was a very young minister, I passed up a very fine supper one Sunday evening an hour before church time. It was then my firmly held theory that food in the stomach just before preaching might have deleterious effects upon the sermon. After the service my hostess gave me a cup of tea and a piece of pie, and with them the instructive word, "You might just as well 'ev et." As I listen to sermons by the boys who have no time to call, I am not infrequently reminded of my State of Maine friend of the yesteryears: "You might just as well have called."

I know that I have not solved the problem. My one suggestion is that an occasional sermon on the plebeian subject of Politeness might still be in order.

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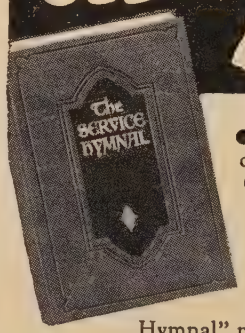

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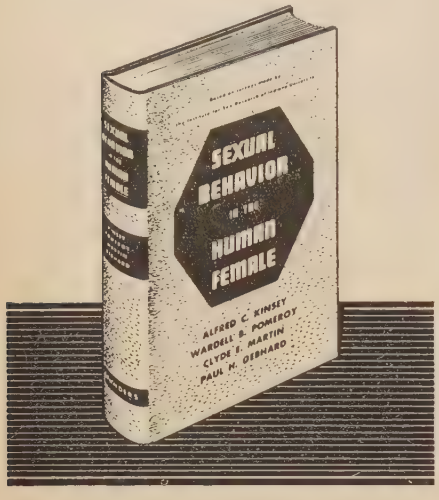

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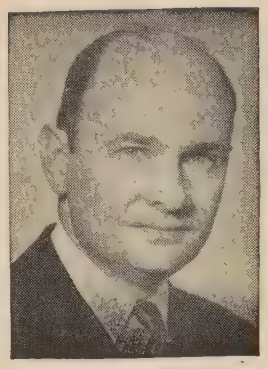

Come Let Us Worship

By Clarence Seidenspinner

Choristers and Ushers

THE best prepared minister, leading his people in a well organized service of worship, may be thwarted by several factors which tend to break the service. The sermon may be well prepared, the pastoral prayer thought through carefully, the anthems rehearsed and the organist ready. Nevertheless, accidental factors may still hinder the best planned worship service.

One of these factors is careless behavior on the part of choir members. No worshiper wants to see choristers in the chancel obviously having a private good time together by laughing and talking, winking, nodding, smiling at one another or at people in the congregation. Sometimes a chorister will cough repeatedly throughout the service, thus breaking the atmosphere of reverence which ought always to be part of the liturgy. Or choir members may handle the hymn books noisily and carelessly. Occasionally a male member may show up in a sport shirt without a tie and thus stand out like a sunflower in a formal garden. Choirs need to understand that their deportment is an important factor in maintaining the spirit of worship. Poor personal deportment not only distracts the worshiper, but is also a lamentable indication of the chorister's personal attitude toward worship. Ministers need to point out to the choir the importance of imagination, of reverence, of expectancy in coming before the throne of God. For the choir as well as for the people, it is always true that "The Lord is in his holy temple. Let all the earth keep silence before him."

The ushers constitute at times another source of irritation, either because of their own particular deportment or their failure to function properly. One church prepared this set of suggestions, made to the board of ushers as part of the educational program of the whole parish:

(1) The purpose of good ushering is to facilitate divine worship, to free the people and minister from all details which intrude and which take the mind off the movement of the service and fellowship with God. Therefore, in general, the usher should neither intrude with his own personality nor allow the presence of other people to intrude upon the congregation.

(2) With the exception of those people who have their accustomed pews, seat all persons in the main body of the church. This is very important as a half-filled nave, with many people in the rear, means that the minister and people must overcome the hurdle of empty pews between them.

(3) If a woman with a baby enters, seat her in the rear near a door so that she may leave easily and quickly if the baby becomes restless. Make that suggestion to her ahead of time. It is not fair for a mother to remain in the church with a crying baby when several hundred people have come with the hope that help and enlightenment for their needs may be given.

(4) If parents with small children enter, by all means suggest that the church maintains a nursery. If, however, they want the children in the church, rejoice in their concern and suggest that if the children become restless they may be taken to the nursery during the hymn.

(5) Allow no one to enter the church except at those portions of the service designated for the seating of late comers. This means that all doors should be covered by an usher so as to prevent disturbing the congregation during the anthem or prayer.

(6) Ushers should not consult one another during the worship service or move about except when a specific duty is to be performed. Have all the proper lighting in the church taken care of before the service begins. Do the same with the ventilation. None of these mechanical matters ought to intrude after the service has begun.

(7) Never come to the minister with a message during the service unless it is a matter related to the safety of the people. This is especially true for late announcements concerning a meeting or a notation that a V.I.P. has arrived, ecclesiastical or otherwise.

Ushers and choristers can help or hinder every service of worship.

Thumbnail Sketch

★SEA OF GLORY. By **Francis B. Thornton.** Prentice-Hall, $3.00. What minister has not thrilled to the gallantry and devotion of the famed Four Chaplains—Fox, Goode, Poling and Washington—who gave away their life jackets and went down together on the troopship Dorchester? Here are brief biographies of the four men of God: two Protestants, a Catholic and a Jew. Well and interestingly written, the book gives the evangelical preacher glimpses of the spiritual aspirations, training and life of their fellow clergymen of other faiths.—*C. Willard Fetter, First Evangelical United Brethren, Akron, Ohio.*

Preachers in Print

Pulpit Freedom

IN view of the hysterical fears created by Senator McCarthy and his colleagues, can Americans have "free pulpits in a free land"? Ministers who are concerned with the answer to that question will want to read **Harold A. Bosley's** ★★*Preaching on Controversial Issues* (Harper, $3.00). The author's preaching ministry has underlined the fact that all *vital* issues are *controversial* issues. The Christian preacher, therefore, can hardly afford to avoid them. Moreover, the matter was settled long ago in the Hebrew-Christian tradition when the prophets rebuked Israel for her violations of God's will. The Christian pastor has an equal responsibility unless he is willing that the gospel should become irrelevant and a mere opiate of the people.

Dr. Bosley offers six timely suggestions to guide the minister in such preaching: (1) get the facts; (2) digest conflicting interpretations; (3) keep abreast with the church's thinking; (4) preach on such issues only when you can do so with clarity and power; (5) respect those who differ with you; and (6) realize that you are commissioned to be God's spokesman.

The author feels that the pulpit's approach to controversial issues should be made both directly and indirectly. The volume contains 18 Bosley sermons which reflect these two approaches. Among the issues receiving the direct treatment are war and peace, universal military training, religious freedom, the Vatican ambassadorship, drinking, political leadership, economic problems and communism. The book is dedicated to Harry Emerson Fosdick, Charles Whitney Gilkey, Francis J. McConnell, G. Bromley Oxnam and Ernest Fremont Tittle—all of whom are described by the writer as "proven champions of a free and responsible pulpit."

Scarcely a pastor is living who does not need Dr. Bosley's warning: "Those who would muzzle the preacher and mute the pulpit are always with us. They must be met and met openly. Once give in to them on your right to speak up on any issue and they will silence you on all issues—unless you propose to confine your utterance to the comfortable words they desire to hear. He who does this betrays the pulpit." ALTON M. MOTTER.

ROUNDUP

★★★THE BIBLE IN PASTORAL CARE. By **Wayne E. Oates.** Westminster Press, $2.50. For the pastor who wants to use the Bible more effectively in counseling, this book contains both inspiration and specific instruction. Professor Oates knows that most of us hesitate to use the Bible at all rather than drag it in by the heels or use it superficially. He demonstrates by the case method exactly how he has found it helpful. His new-found appreciation of how to use the Bible leads us to believe that we too can rediscover it. And these new insights—psychological as well as theological—can as well be applied in our preaching, for preaching is pastoral care, too.—*Granger E. Westberg, Chaplain, University of Chicago Clinics.*

★★STORIES TO GROW BY. Edited by **J. Edward Lantz.** Association Press, $2.95. An unusually fine collection of 13 short stories selected by the compiler of *Best Religious Stories* and *Stories of Christian Living.* The stories deal with typical life struggles every young person and adult will recognize and portray the type of character conflict and growth which makes them interesting and valuable reading for both teacher and preacher. —*Alton M. Motter, Managing Editor, The Pulpit; Executive Director, Chicago Sunday Evening Club.*

WHERE'ER THE SUN. By **Samuel H. Moffett.** Friendship Press, cloth $2.00, paper $1.25. Here's a world citizen who knows what he is writing about and how to write it. Fresh, life-changing stories plus timely facts add up to 10 chapters without a dull page. Born in North Korea, now a refugee from Communist China, missionary Moffett shows winsome optimism based on breadth of ecumenicity and depth of insight into contemporary Christianity in all latitudes and longitudes. Novel drawings and attractive format add to the over-all excellence of this companionable volume which surely will stimulate every person who dips into it.—*James V. Claypool, Secretary, American Bible Society, Chicago, Ill.*

THE SOVIET IMPACT ON SOCIETY. By **Dagobert D. Runes.** Philosophical Library, $3.75. As a typical American who visited Russia in 1938, I can understand why this book, just now appearing exactly as it was written in that same year, could not find a publisher in that era of friendly Soviet-American relationships. The western world has been late, by just about the time elapsing between the writing of this book and its publication, in catching on to the true implications of Marxist doctrine and the impact of Soviet practices on society. This book should be read for its accurate insight which has now become general hindsight, and which will serve well as a basis for wise foresight in relation to the continuing struggle between the free world and Communist-dominated society.—*Dwight Putman, Harrisburg, Pa.*

SEVEN SIMPLE SERMONS ON THE SAVIOR'S LAST WORDS. By **W. Herschel Ford.** Zondervan, $1.50. Another book on the popular Lenten theme of the words from the cross. These messages are simple, fervent, passionate, fundamentalistic, evangelical, but have little fresh insight.—*C. Willard Fetter, First EUB, Akron, Ohio.*

(★★★★You can't afford to be without it; ★★★Unusually valuable to the preacher; ★★Above average in its field; ★A good buy; No Star, depends on your taste and need.)

Books Preachers Are Reading

July	August	This Month	An analysis based on reports from leading religious booksellers and from the reading of the Pulpit's distinguished editorial associates and book reviewers.
9	3	1	**With God in Red China.** *F. Olin Stockwell. Harper,* **$3.00**
5	2	2	**The Gospels.** *Translated by J. B. Phillips. Macmillan,* **$2.75**
6	4	3	**Here Is My Method** *Donald Macleod. Revell,* **$2.50**
	8	4	**The Unfinished Reformation.** *Charles Clayton Morrison. Harper,* **$3.00**
10	7	5	**Preaching on Controversial Issues.** *Harold A. Bosley. Harper,* **$3.00**
7	6	6	**Communion Through Preaching.** *Henry Sloane Coffin. Scribners,* **$2.50**
	9	7	**Report from Christian Europe.** *Stewart Winfield Herman. Friendship Press,* **$2.50**
	10	8	**Sunday Evening Sermons.** *Edited by Alton M. Motter. Harper,* **$2.00**
		9	**Expository Preaching for Today.** *Andrew W. Blackwood. Abingdon-Cokesbury,* **$3.00**
		10	**What Present Day Theologians Are Thinking.** *Daniel D. Williams. Harper,* **$2.00**

The Editor's Page

The Event of the Month

LIKE the scholastics' donkey who starved between two stacks of hay because he could not decide which way to move, I find this month so full of important events that I am nonplussed in selecting *the* event of the month. There was the appearance of Bishop Oxnam before the congressional inquisitors. For once these men faced a victim who had the intelligence and courage to tell them precisely why their procedure was un-American and unjust. There was the passage of a bill to break down the quota system by admitting over 200,000 aliens who will further complicate the working of our democracy already precariously insecure by reason of an unassimilable mixture of cultures and religions which has corrupted the democratic process itself. (See this page in The Pulpit of August 1952 for reasons why I strongly oppose such legislation.) Then there was the death of Senator Taft, the most competent statesman in the Republic, upon whose wisdom and patriotism the present administration depended as upon no other man. And finally there was the silencing of the guns in Korea. This event was greeted by a moment of vast relief that the slaughter had come to an end, but followed by a profound anxiety lest the armistice had opened up a pandora's box of political problems that might as easily lead to general war as to genuine peace. One feature of the armistice agreement is the freedom given the communists to "persuade" the unwilling POW's to return to their homes. How many of them will be able to resist the promises (and threats of retaliation on their relatives) will be watched with great interest.

A Month Full of Crucial Events

The Book of the Month

THE GREAT TRADITION OF THE AMERICAN CHURCHES, *by Winthrop S. Hudson. Harper, $3.75.*

WHAT IS CHRISTIANITY? *by Walter Lowrie. Pantheon, $2.50.*

CLEAR OF THE BROODING CLOUD, *by Jack Finegan. Abingdon-Cokesbury, $2.50.*

THESE THREE BOOKS go well together. The first is a penetrating analysis of the retreat of the American pulpit from the gospel during the last half of the 19th century and two decades of the 20th. The second tells us what the gospel is. The third is a winsome illustration of the actual preaching of the gospel. Professor Hudson (Colgate Rochester Seminary) will surprise you as he traces the waywardness of the pulpit and the churches in the preaching of Beecher, Brooks, Conwell and Gladden preeminently, with Talmage, Gordon, Abbott, Hillis, Gunsaulus, Strong, Parkhurst and Graham Taylor following the same pattern. Their common deviation from the gospel is described as the adjustment of their message to the prevailing mood of secular culture. Dr. Lowrie, famous translator-interpreter of Kierkegaard, searches the New Testament for the essence of Christianity and finds it in the gospel (the good news) of eternal life, so long neglected by modern Christians and even scorned as "otherworldliness." His is a brilliant exposition of the gospel in its eschatological essence as neo-orthodox theology is discovering it in the New Testament. Professor Finegan (Pacific School of Religion) is the minister of a church as well as a New Testament scholar. I suspect that his "chapters" are really sermons. He knows the gospel which Hudson desiderates and Lowrie restores, and he preaches its message in a university community with the simple unpretentious touch of one who has mastered the presuppositions of Biblical religion. I could, however, wish for fewer quotations and illustrations and more of Finegan himself!

A Thought for the Month

CHRISTIANS of the first generation differed from those of our time in the fact that they felt themselves in the grip of a will which was not their own, while we are hardly aware of any such supreme power and its accompanying loyalty. Christ had laid his hand heavily upon the early Christians. Paul called himself the bond-slave of Christ. "I bear in my body," he declares, "the mark of his branding iron." "I have not yet grasped that for which I was clutched hold upon by Christ Jesus." Peter, reprimanded for preaching the gospel, declared his helplessness to abstain. "We cannot *but* speak"—there was nothing else for him to do. It is a far cry from this state of mind to ours. Our minds are not cast in their mold. We lack the abandon of a great faith which would lift us out of ourselves and put our powers into the control of a Power not our own. The native hue of our loyalty to a divine calling becomes sicklied o'er with the pale cast of tentativeness or experimentation. We set one foot forward, then draw it back. We choose, but we do not feel that we have been chosen. The dissolution of all bonds of traditional authority has left nothing divinely austere enough to command an allegiance that cannot be rationalized away. Those who talk much about "restoring primitive Christianity" should think not of restoring some particular doctrine or detail of church organization but of making the gospel itself known in such a manner that men do not merely "accept" it but are captured by it.

The Supreme Loyalty

Charles Clayton Morrison

For the Record—

REGULAR subscribers to The Pulpit will need no special encouragement to read Clayton T. Griswold's article in this issue on the preacher's relationship to television. This is because no alert minister can ignore this thriving new media of mass communication. Radio and television are to our generation what the printing press was to Luther's and Calvin's.

Yet when ministers consider the intelligent use of the air waves for religious purposes they come up against two barriers: (1) the ability to speak so as to reach the masses, especially the non-churched; and (2) the problem of securing desirable listening and viewing time.

The first difficulty is treated in Dr. Griswold's article. Charles Schmitz and other staff members of the National Council's Broadcasting and Film Commission are preparing, through their workshops and institutes, an increasing number of clergymen to become more effective broadcasters. Ministers generally are recognizing that radio and TV require special talents and techniques.

The problem of securing Class A or B time for religious programs is more difficult. While it is true that station managers in many smaller communities are most cooperative in scheduling religious shows, the cold fact remains that this is not the situation in most of our larger cities. Too frequently the local radio committee is squeezed out of the broadcasting schedule altogether or is given a spot to open or close the broadcasting day which frequently comes at 5:30 and 1:00 A.M. Such scheduling can hardly be called *public* service programming because the greater portion of the public is *asleep!*

This means that the church and the broadcasting industry should come to a closer understanding of their mutual responsibility. The church must be willing to select and train men who have peculiar gifts of broadcasting style and personality which enable them to go compellingly through closed doors with the gospel of Christ. Charles B. Templeton, whose sermon appeared in these pages last February, is such a potential TV personality who has demonstrated his ability to communicate with people through this medium in a vital and challenging manner. Protestantism needs the kind of leadership such men can provide.

The broadcasting industry, on the other hand, has a deeper responsibility to the people than accumulating profits through an over-commercialization which is losing them thousands of listeners and threatening to drive other thousands to insanity. Can this industry make dollars and cents and, at the same time, adequately provide for meeting the religious aspirations of the human race? A. M. M.

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Saint Paul did much to solve their problem by writing his Epistles to the various congregations. These letters were copied and sent to other churches—they were read again and again.

While the pastor of today does not have to cover so much territory, he is beset with other difficulties. He must carry on the business management of his church, cheer the sick, call on members and prospective members, and take part in all social and spiritual activities.

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